

# The Baptist Record

"THY KINGDOM COME"

OLD SERIES  
VOLUME LI

JACKSON, MISS., August 29, 1929

NEW SERIES  
VOLUME XXXI. No. 35

A copy of Moffatt's Translation of the Old and New Testaments would make a good present to your boy or girl who is going away to College. Sent postpaid for \$3.00.

A good meeting is going on in the Baptist Church at Newton, where Rev. J. E. Wills is pastor. Dr. O. P. Estes, pastor of the First Baptist Church of Bogalusa, La., so well known in our state, is preaching.

The church at Sylvarena has just closed a Meeting in which eight members were received—seven of them on a profession of Faith. Bro. R. E. Guy of Jackson, Tenn., did the preaching. This was his fifth meeting here. The church seems greatly revived.

If in doubt as to what will make a good birthday present for someone in your own family or a friend, why not give them a copy of the Bible we are offering for \$3.00? We will send it for you and mail a birthday card telling that it has been given by you.

Much merriment was created by a sign in front of one of the Toronto churches in Parkdale which read: "Subject of Sunday evening's sermon, 'Do you know what hell is?' and underneath it in smaller letters, 'Come and hear our new organist.'"—Toronto Daily Star.

Alabama's splendid Corresponding Secretary, Bro. D. F. Green, has resigned to become Superintendent of Banks in Alabama. He was holding this office about eight years ago when he was elected Secretary of the Executive Board of the Alabama Convention. Our sister State is losing a most faithful and loyal servant in Secretary Green.

It is with sincere regret that we know the serious illness of Dr. W. P. Harvey at his home in Louisville, Ky. This brother is known and loved by Baptists throughout the entire South. For many years he was Business Manager of The Western Recorder, and for about a quarter of a century he was auditor of the Southern Baptist Convention. The prayers of his many Mississippi friends go out for him and for his loved ones.

Our women keep busy. No man knowing them would desire to have the responsibility of keeping track of them. Some have predicted that the Woman's Christian Temperance Union would go out of business after the prohibition amendment to the Constitution was adopted. They did not know whereon they were speculating. A woman finishes one job to pick up another, but she seldom quits until she finishes. The type of women belonging to this organization are never "quitters." They will pull the heavens down in defense of their homes. During a period of twenty years more than 2,000,000 school children have spoken pieces for medals offered by this woman's organization. This year 70,000 children are preparing for such a contest. Nearly 1,000,000 high-school and college students have entered such contests with essays on some phase of scientific temperance. Do we hear anyone say the Woman's Christian Temperance Union of blessed and historic fame is going out of business? Not if they understand themselves.—Canadian Baptist.

## IF ADDITIONAL LESSONS FOR THE STATE MISSION DAY IN THE SUNDAY SCHOOLS ARE DESIRED, PLEASE NOTIFY THE BAPTIST HEADQUARTERS, JACKSON, MISSISSIPPI, AT ONCE.

Dr. Wallace Bassett, of Dallas, Texas, did the preaching in the revival just closed with the Mount Olive Church. There were thirty additions to the church.

Bro. J. L. Hughes did the preachnig in a meeting with the Holcomb Church, of which W. E. Farr is Pastor. Bro. Farr says, "Hughes is one of our best preachers and our people enjoyed his messages very much. Much good was done."

Rev. Edwin McNeill Poteat, one of the missionaries of our Board in China, was some months ago called to the Pullen Memorial Baptist Church, Raleigh, N. C. He has accepted the call of the church, and will enter on the duties of pastor about September 1st.

Rev. L. E. Lightsey sent us a nice list of subscriptions this week. It makes The Baptist Record force glad to see this, for we miss his weekly letters and visits that we used to have from him. May he be spared to do more work along this line in the Master's Vineyard.

"All sciences can easily be learned by all men; but understanding is a gift of God and it comes only to those who keep their hearts open".—William J. Long.

Solomon's prayer was for an understanding heart.

S. G. Pope has just closed a meeting with Clear Creek Church in Marion County. Some visible results were two professions of faith, six additions by letter and a number of family altars established. J. L. Watts, the consecrated pastor, is highly esteemed throughout the community, and is doing a good work there.

Our office has been favored with a copy of the new magazine entitled, "The Window". It is gotten out by the W. M. U. of the South in the interest of the Young Women's Auxiliary. It is a monthly, the price being \$1.00 per year. We find in this issue interesting articles by able writers. The first copy of the issue presents a very pleasing appearance.

JULY 24, 1929

A date to be held in everlasting remembrance by every friend and follower of the Prince of Peace.

The Kellogg Treaty becomes operative.

A new era in world affairs is ushered in.

Peace becomes the law of international relationships.

The patriotism of peace becomes the obligation of every citizen.

"Now therefore be it known that I, Herbert Hoover, President of the United States of America, have caused the said treaty to be made public to the end that the same and every article and clause thereof may be observed and fulfilled with good faith by the United States and the citizens thereof."—Exchange.

A good seed sown will bring forth an abundant harvest for right along all lines; a bad seed sown will bring sorrow and the world will reap the results. Let's be careful as we go along in life to sow the right kind of seed.

Bro. Theodore Whitfield, Pastor of First Baptist Church, Desloge, Mo., will be in Mississippi the first Sunday in September. He can supply that day for any church that may wish an engagement. Write Dr. R. B. Gunter, this office, if you wish him.

R. A. Eddleman is now in his seventh revival for the Summer. The Lord is greatly blessing him. He goes next week to Providence, Choctaw County. He can be had for another revival in September and another one in October, should any church and pastor need his services.

Russia is aghast at the audacity of the Baptists there who held a mass baptismal ceremony "right here in Moscow," and this just after the conclusion of the All Union Atheistic Convention, and in the face of recent Soviet strictures upon religious propaganda.—Canadian Baptist.

Brother M. P. Posey, who was ordained as deacon of the Richmond Church during the recent revival, sends in a most splendid report of their meeting. There is a full account of this meeting elsewhere in the paper. Bro. C. O. Estes did the preaching in the meeting. We pray that God will continue to bless these good people.

Dr. William Mayo, one of the famous Mayo brothers, surgeons of Rochester, Minn., recently said in an address in Manchester, England: "The great middle class in America is no longer drinking. The class at the top and the dregs at the bottom are still at it. The saloon is gone, and no one wants it back. Liquor is scarce and what there is is not safe."—Word and Way.

Mrs. J. M. Brownlee, of Columbus, Miss., in renewing her subscription signs herself as "Your old subscriber". In looking over her card file in our office we have a record of 12 dates and possibly her subscription dates back longer than that time. The first date is 1919 April. We thank her for the renewal and take this opportunity to express our thanks for her years of faithful service to her denominational paper.

Plans are already under way for a Moslem mosque in London for the convenience of Mohammedan visitors from different parts of the what was formerly the Hammerstein Opera House. Envy of the Paris mosque is said to be Empire; and soon a Muezzin may be heard calling the faithful to prayer from the minaret of one of the incentives to the plans in England.—Canadian Baptist.

The Elliott Church in Grenada County closed an eleven day meeting last Wednesday night with W. E. Farr, of Grenada, doing the preaching. There were 57 additions to this church, most of these coming for baptism. This is by all odds the greatest meeting in the history of the town and church. This is Bro. Farr's second meeting in this church, and he also is Pastor of the church, preaching to them one Sunday afternoon in each month.



## MORE ABOUT THE PACIFIC COAST

By W. A. McComb

"Yoho" is an Indian word which in English means "wonder and astonishment". As one passes over the "Great Divide" in the Canadian Rockies, going west, he enters the Yoho Valley, which is most marvelous. Out of the side of the mountain gushes forth the Kicking Horse River. This turbulent stream rushes along, growing in volume some fifty miles until it reaches Ogden, where it becomes the source of the Columbia River. The Columbia River, the most important river in the Northwest, drains an area said to be 300,000 square miles, and flows out of Canada through Washington and enters into the Pacific Ocean at Portland, Oregon.

It is impossible to describe the marvelous scenery of the Rocky Mountains through which the Canadian Pacific Railroad passes, a distance of over 2,500 miles from Chicago to Vancouver. Vancouver, with 300,000 population, is the commercial center of the Canadian Northwest. Her wonderful port, the Canadian gateway to the Orient and Alaska, is one of the important ports of the world. Her public buildings and lovely parks make her a place of interest and admiration. A life size statue of the late President Harding, the only American President who, it is said, ever visited Canada, graces a prominent place in Stanley Park, a beautiful park of 640 acres.

It is four hours by boat from Vancouver to Victoria, the capital of British Columbia, and a beautiful little city of 60,000 people. Victoria, with an average winter temperature of 43 degrees and a summer temperature of 61 degrees, is a veritable flower garden the year round.

Retired people from the world over have come there to make their home. It is said 27 millionaires live in Victoria. By boat it is about four hours to Seattle, Washington, from Victoria, B. C.

Seattle, which sits proudly upon her seven hills, is one of the liveliest and most wideawake cities, of almost a half million souls, one will find anywhere. Her tall buildings, wide streets and magnificent factories, make her a pride of her section.

But only five hours by fast train brings one to Portland, Oregon, another hustling city of 350,000 red blooded American citizens. Portland is the outstanding city of Oregon and equals anything on the Pacific Northwest and is the largest manufacturer of lumber of any city in the world. She has the largest fresh water harbor in the world, it is said. She has a channel 30 feet deep through which the largest sea going vessels enter the Pacific Ocean.

From Portland over the Southern Pacific Railroad one goes south 771 miles before he reaches the magic city of San Francisco, Cal. Some of the most marvelous scenery one ever saw greets his eye as he traverses this wonderful section. For about five hours the train is in sight of Mt. Shasta, as he stands sentinel in his magnificent grandeur, 14,390 feet tall, snow crowned and sun kissed, while the passengers swelter in the heat in the valley below as the train winds its way like a black snake through gorge and tunnel and up and down mountain sides.

Finally out of sight of Mt. Shasta and through a tunnel and then the beautiful Sacramento Valley bursts in all of its glory upon his astonished gaze, and thus it continues until he reaches San Francisco, the Queen of Northern California.

Aug. 19, 1929.

## A GOING CHURCH

By William James Robinson, A.M., D.D.

In comparison with their membership many churches are having very small audiences attend their services of worship. A widely known minister whose church has three thousand members publicly stated recently that he preached to

"about two hundred persons" the previous evening. The weather was fine, the music up to the best, the building attractive and comfortable. This minister is brilliant, has a winsome personality, noted for his eloquence and is in demand far and near.

Why was the audience so small? Many other ministers of every type are asking this question. Many factors are possibly contributing causes. But the real explanation is that many—an overwhelming majority—church members have no vital interest in the ongoing of the kingdom. Regardless of the reasons given by these delinquents the truth is they are lacking in spiritual fervor and are making no effort to develop any. Many of them have a name to live but are dead. They have not had an experience of saving grace and therefore have no serious desire to worship God or witness to the saving power of Jesus.

Under fair conditions an audience for worship should, including visitors, equal the membership of the church. This allows for the absence of the members unavoidably kept away. Only a very few congregations meet this standard.

The Lord gave us our form of church government, doctrines, spiritual standards, and methods of work. When we are faithful the whole responsibility rests upon him. Paul planted, Apollos watered, but God gave the increase.

Every true New Testament church is an army of conquest to put Satan's cohorts to rout by preaching the gospel of the Son of God, and walking circumspectly before men, and winning them by the conquering power of love. The present slogan of business is "greater efficiency". The efficiency of a church is measured by the love it bestows upon God, one another and lost souls.

Our Saviour gave us a plan that, if faithfully executed, will fill our auditoriums to overflowing when we meet to worship God. "Go ye therefore into the highways, and as many as ye shall find, bid to the marriage. So those servants went out into the highways, and gathered together all as many as they found, both good and bad: and the wedding was furnished with guests" (Matt. 22:9,10). Give the people a fervent gospel message from the pulpit, support it by deep spiritual fervor in the pews, and go after the people and they will come. Paul said: "Therefore watch, and remember, that by the space of three years I ceased not to warn every one night and day with tears" (Acts 20:31). Such earnestness is convincing and conquering to a surprising degree. The laity should try it.

## Consider Who and What Is in the Highways

A condition that is a menace to society is there. Unchallenged sin will make of any community a valley of death and send emissaries to spread sorrow, shame, destruction and eternal death into the surrounding territory. This is evident to even a casual observer. Unchallenged sin makes "Hell's Half Acre", "Black Bottoms", and "The North End" in our cities. A single home given over to sin can by the devil's wiles, and often does, cast a shadow over a whole community.

Souls that Jesus loved, came to seek and to save, that he died for, are there. They are treasures of unspeakable value. They are weary of sin, soul sick, are hungering for better things and longing for some one to show them the better way. These will respond to an earnest appeal by a sincere, consistent Christian and there will be rejoicing in heaven over one sinner that repents. Yes, and heavenly joy will come into the soul of the one who leads the sinner to repent.

Souls dear to you are there. Wives have husbands and husbands have wives there; parents have children there; all have loved ones there who are in imminent danger of eternal damnation. No one knows when death will make his inexorable demand.

Many wounded soldiers of the cross are there. Many who were once active, vigorous, useful in

church work are being overcome there by the wiles of the devil. If the devil conquers these he puts our Lord to open shame. Hasten, therefore, to nurture them into full vigor once more.

## Necessary Preparation to Go

Without a consciousness of your "acceptance in the beloved" your going will not be very effective. Tarry on your knees at the foot of the cross till you truly have a message of hope and life and assurance that you have been accepted. A messenger without a message need not run. But every one who earnestly desires it can have a life giving message.

Cheerfully yield yourself to the Lord. "Serve the Lord with gladness". "Go ye, therefore, and teach all nations (make disciples) . . . teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world. Amen" (Matt. 28:19,20). Never was a greater message borne by men or angels. It has power to transport souls from the deepest depths of shame to the sublimest heights of glory. Oh, God give me zeal to carry this message quickly and effectively!

Be clothed in humility. "Considering thyself, lest thou also be tempted" (Gal. 6:1). A young couple had been very active in church work, but they moved into a strange neighborhood, located next door to a winsome worldling. And they did not seek the house of God. Now they are engaged in drinking "home brew", attending Sunday parties and otherwise dishonoring the Lord. One of the best ways to safeguard one's own interests is to seek the welfare of others.

Cultivate a passion for souls. Believe they are eternally lost, without Jesus Christ to save them. Some one told you the way of salvation and life. Pay your debt of gratitude by telling others. Every Christian who can not say with Paul: "Brethren, my heart's desire and prayer to God for Israel is, that they might be saved" (Rom. 10:1) is denying himself the sweetest pleasure and robbing souls of heavenly bliss. Our ministers and laity are greatly lacking in this great passion for souls. The revival we need will not come till we sincerely pray as Paul did.

## To What Are You to Bring Them?

Bring them to a realization of their danger. Make them know that "He, that being often reproved hardeneth his neck, shall suddenly be destroyed, and that without remedy" (Prov. 29:1). Sinful practices are charged with calamities. They contain tragedies that result in the most unexpected and direst calamities. He that doubts this will be convinced by reading any great daily for one week. Any sin is dastardly and deadly.

"Woe to them that are at ease in Zion" (Amos 6:1). Many who profess to be Christians are hiding their lamps under bushes. They seem to have forgotten that the Master said: "He that is not with me is against me; and he that gathereth not with me scattereth abroad" (Matt. 12:30). Shame, burning shame, be upon all such. Arouse them to a keen sense of their danger and responsibility. Such persons are the greatest human hindrance to the cause of Christ.

Cause them to realize the glorious privileges that await them. "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God: therefore the world knoweth us not, because it knew him not. Beloved, now are we the sons of God, and it doth not yet appear what we shall be; but we know that, when he shall appear, we shall be like him; for we shall see him as he is" (I Jno. 3:1,2). These words reveal the infinite glory of the unattained that can only be realized through the grace of God.

Bring them to a sense of their duty. "He that is faithful in that which is least is faithful also in much: and he that is unjust in the least is unjust also in much" (Lk. 16:10). These are weighty words. They demand serious consideration and exact loyalty to every kingdom interest. Obedience to them will transform the world.



Bring them to salvation through Jesus Christ. He is their only hope. There is no other who can save. He is mighty and willing to save; and will save all who come to him by repentance and faith. Make them know that now is the accepted time and that delays, any and all delays, are dangerous.

#### To Neglect to Go Is to Sin Grievously

It discredits you and dishonors your profession of faith. It burdens other workers, even though they are in earnest, and especially the pastor. When a pastor's efforts are reinforced by a wisely zealous church the effectiveness of his labors is greatly increased. It depreciates Christianity and leads souls to think lightly of it and thereby they are led to choose death. By neglecting to seek others you may be led to neglect your own children and loved ones. Interest in those with the least claim on you will intensify your interest in those nearest and dearest to you. This is of vital importance.

Neglect in this particular dishonors Christ who came to seek and to save that which was lost. It places a low estimate on his mission and drives men from him.

#### How to Bring Them In

To be a soul-winning church the Spirit of God must dwell in it to give it power. A church that is fervent in spirit, serving the Lord, will be a drawing church. Men delight to go where people love each other and share each other's burdens.

To bring men in we must go after them and carry a blessing with us. Worldlings must be convinced that Christians have hopes and joys they do not have or they will not forsake the world. Think of what they are losing by dwelling in sin and they will gain by leaving it. God will richly bless all sincere efforts.

Earnestness is an indispensable necessity. Without it your efforts will be meager. Realize the dangers sinful souls are in and your zeal will be great.

Any church that wants a good congregation and is willing to pay the price of true obedience to the Lord can have it. Where the Lord is truly honored souls will go.

Kansas City, Mo.

#### ASSOCIATIONAL MEETINGS

Time	Association	Place
Aug. 28-29	Noxubee Co.	Elim Baptist Church.
Sept. 3	Madison Co.	Flora Baptist Church.
Sept. 3	Lafayette Co.	Philadelphia Church.
Sept. 4	Grenada Co.	Hebron Baptist Church.
Sept. 4	Marshall Co.	Cornersville Church.
Sept. 4-5	Benton Co.	Pine Grove, 8 mi. north of Hickory Flat, Miss., on Benton County Highway.
Sept. 5-6	Alcorn Co.	Jacinto Baptist Church.
Sept. 5-6	Lee Co.	Belden Church, on the Frisco between Tupelo and Sherman.
Sept. 6	Tippah Co.	Chalybeate Baptist Church.
Sept. 5-6	Monroe Co.	Smithville Bap. Church.
Sept. 6-7	Hancock Co.	Crane Creek Bap. Ch.
Sept. 10-11	Union Co.	New Prospect Church, 4 mi. north Blue Springs.
Sept. 11-12	Lauderdale Co.	Meridian 1st Ch.
Sept. 10	Calhoun Co.	Sarepta Baptist Church.
Sept. 11-12	Yalobusha Co.	Bethel, 3 mi. south of Water Valley.
Sept. 11-12	Coldwater	Eudora, 10 mi. west of Hernando.
Sept. 12	Oktibbeha Co.	Wake Forest Church, 1 mi. north of Sturgis.
Sept. 12	Prentiss Co.	Gaston Ch., 4 or 5 mi. northwest of Booneville.
Sept. 12-13	Pontotoc Co.	Duncan Creek Bap. Ch.
Sept. 12-13	Sunflower Co.	Indianola Bap. Ch.
Sept. 14	Mt. Pisgah Ass'n.	New Ireland Ch., Newton County.
Sept. 17-18	Lebanon	Petal-Harvey Church.
Sept. 18	Jasper Co.	Fellowship Church.
Sept. 19	Tate Co.	Mt. Zion Church.
Sept. 19-20	Pearl River Co.	Union Bap. Ch. at Caesar, 8 mi. west of Carriere.

Sept. 25—Rankin Co.—Mt. Creek Baptist Church.  
 Oct. 2-3—Pike Co.—Magnolia Baptist Church.  
 Oct. 3—Franklin Co.—Mt. Zion Baptist Church.  
 Oct. 3—Choctaw Co.—Fentress Church.  
 Oct. 3-4—Tallahatchie Co.—Webb Church.  
 Oct. 4-5-6—Dixon Ch., 12 mi. southwest of Philadelphia.  
 Oct. 5—Liberty—Antioch Ch., 16 mi. e. Quitman.  
 Oct. 5—Oktibbeha—West Kemper Baptist Ch.  
 Oct. 8—Copiah Co.—Crystal Springs Church.  
 Oct. 8-9—Carroll Co.—Mt. Pisgah Baptist Ch.  
 Oct. 8-9—Jones Co.—Friendship Church, 5 miles southeast of Ellisville.  
 Oct. 8-9—Tishomingo—East Port, 6 miles east of Iuka.  
 Oct. 9-10—Smith Co.—Goodwater Bap. Ch.  
 Oct. 9-10—Union—Red Lick Baptist Church.  
 Oct. 10—Mississippi—Zion Hill, 10 mi. n. Liberty.  
 Oct. 10—Bolivar Co.—Rosedale Baptist Church.  
 Oct. 10-11—Covington Co.—Providence.  
 Oct. 10-11—Chickasaw Co.—Mt. Olive Church.  
 Oct. 10-11—Marion Co.—Cedar Grove Bap. Ch.  
 Oct. 10-11—Holmes Co.—Goodman Baptist Ch.  
 Oct. 10-11—Winston Co.—Harmony Ch., 10 miles southeast of Louisville.  
 Oct. 10-11—Perry Co.—Runnelstown Church.  
 Oct. 15—Deer Creek—Greenville Church.  
 Oct. 15—Panola Co.—Good Hope Church, 8 miles east of Batesville.  
 Oct. 15-17 (ladies using first day)—Harrison Co.—Gulfport First Baptist.  
 Oct. 16-17—George Co.—Shady Grove Church.  
 Oct. 17—Hinds-Warren—Pecahontas Church.  
 Oct. 17—Leflore Co.—Schlater Baptist Church.  
 Oct. 18—Leake Co.—Madden Baptist Church.  
 Oct. 18—Lincoln—Bethel, 4 mi. w. Bogue Chitto.  
 Oct. 18-19—Kosciusko—Williamsville Bap. Ch.  
 Oct. 19—Walthall Co.—Enon Baptist Church.  
 Oct. 22—Montgomery Co.—Winona Bap. Ch.  
 Oct. 22—Simpson Co.—Gum Springs Church, 2 miles south of Braxton.  
 Oct. 23—Scott Co.—Bethlehem Baptist Church.  
 Oct. 23-24—Newton Co.—Liberty Church, 3 miles southeast of Newton.  
 Oct. 24—Riverside.  
 Oct. 24-25—Clarke Co.—Quitman Baptist Church.  
 Oct. 25—Jeff Davis Co.—Phalti Church, 10 miles northeast Prentiss.  
 Oct. 25-26—Kemper Co.—Bluff Springs Church in northwest part of Kemper County.

#### A REMINISCENCE

Job 7:6. "My days are swifter than a weaver's shuttle."

Sixty-four years ago, I was seven years of age. I recall that I stood in my mother's loom-room, and watched the weaver's shuttle fly back and forth through the warp. A few years ago in the cotton factory of Laurel, I witnessed the weaver's shuttle, that moved with such rapid speed that it could scarcely be discerned by the keenest eye as it flew through the warp.

I am thinking of our days as being really as the weaver's shuttle of the modern power loom. We are all weavers and we are weaving into the fabric of our days many things, and oh that all were for the betterment of our lives. I am delighted to believe that God has created us for some special purpose, and if we will but strive to know His will concerning us, and do our best to do His will, our happiness and usefulness will be more complete. We are to "Trust and obey", for there is no other way to be happy in Jesus but to trust and obey.

I strongly believe that each one has a pattern to weave, and we are responsible for our strict observance of the pattern.

As I review my life, I see that much of my weaving I would change if I could. And yet I am rejoiced to know that my life has not been a failure and I am consoled to know that some day when the battle is over I shall wear a crown, with some bright stars won by the winning of precious souls for my Master.

Yes, brethren and sisters, if we but prayerfully

and carefully stick to the tasks given us by our Heavenly Father, we will be satisfied, and that is enough to fill our hearts with happiness.

It is said of Lord Byron at the age of thirty-six, a few months before his death, he penned a few lines that showed his disappointment in his weaving. He said:

"My days are in the yellow leaf,  
 The flowers and fruits of Love is gone;  
 The wormwood, the canker, and the grief  
 Are mine alone."

Listen, my friends, worry will not help us, worry cannot support us, but trust in Jesus is our only refuge, so let us look ever to Jesus as the author and finisher of our faith.

Yours for a better life,

—L. E. Lightsey.

#### BAPTIST BIBLE INSTITUTE

The Baptist Bible Institute has recently received more than \$20,000 in gifts made on a single day in Louisiana and Mississippi churches. The Baptist churches of New Orleans had part in this and among the largest gifts from the local churches was the one made by the Napoleon Avenue organization located at the corner of Napoleon and S. Claiborne Avenues.

The amount from this church was \$1,110. It is a matter of particular interest that the Napoleon Avenue Church has grown out of a mission started by students and organized some five years ago by workers from the Baptist Bible Institute.

The next session of the Institute will begin on Tuesday, October first. At this writing there are more approved applications for admission than on the same date last year, and there are in addition quite a number awaiting the necessary recommendations. It looks as if the attendance will be most gratifying.

Some nearby churches have voted to give their pastors time between Sundays to take further training in the Bible Institute, thus helping these pastors to better preparation, enriching their own worship and work, and enabling the school to enlarge and intensify its mission.

At least fifty other names could be added immediately to the enrollment if there were "service scholarships" to give whereby needy and worthy young men and women could work their way through, or if there were money to lend them.

Gifts and loans for students have not been urged this summer because the Bible Institute has been bending every endeavor toward the "Emergency Appeal". Churches and societies and classes and individuals would find no better way to help forward the kingdom than to volunteer aid for some one of these eager students, and thus provide workers for the future.

All apartments for married students have been taken, but Business Manager N. T. Tull will be glad to aid others in securing accommodations near the Institute. It would be well for those desiring such apartments to write at once.

Henry Ford is reported recently to have said to President Hoover: "Absolute prohibition must come, the law must be strictly enforced and the country made absolutely dry. The present progress in the United States is due greatly to prohibition, and the development of aviation calls for a dry Nation." "Why aviation?" he was asked. "No one wants to ride in an airplane with a drunken driver or ship anything by such a plane where there is a possibility of liquor causing an accident," he said. "We do not want airplanes flying over us with intoxicated pilots in command. Also, airplanes are used for smuggling liquors and, therefore, the control of the liquor problem revolves around aviation indirectly."—The Word and Way.



## Editorials

### BETWEEN TWO WORLDS

A big ship is a little world between two worlds. And here we are suspended in the Ocean between the New World and the Old. A ship is a little world in itself, with all sorts of people on it, and a variety of occupations represented, characters good and bad, and we are all mixed up. There are three "parsons" on board, in our end of the ship, or "reverends" as they are catalogued in the list of passengers, one of whom I am one of the whiches. The other two have their collars turned hind side before. One of these is a reserved gentleman who brought along his wife and daughter. The other is a bright young chap who thinks the way to make himself one of the boys is to drink till his face is "lit up". However since the first day he has discarded his clerical garb.

We have nearly every sort that were in Jerusalem on the day of Pentecost, not omitting the Jew. Among these you can find anything from a Bible to a deck of cards; and hear anything from a prayer (at least on Sunday) to common cussin'. The Englishman who sits next to me at the table is practiced in this last. They are here from the Orient and the Occident and all in between; Mongolian to Caucasian.

But with all this, we have nothing on the "American" city of New York in this matter. I wonder if that is why so many Britishers say, "I don't like America". But they don't seem to like their own country either for they won't stay there. But speaking of New York, the cosmopolitan or metropolitan: One doesn't see very much of it in a day or two, and yet wonders if he has not seen of every sort within it when he walks through a park like Washington Square. Over there on one side is New York University representing intellectual training and aspiration. On another side is a Catholic Welfare House and an institutional Baptist Church, Judson Memorial. And before I get away from it, just a word about this church. You will observe that it was organized over 100 years ago, but not as Judson Memorial. That name was given it something over 40 years ago by Edward Judson, the pastor, in honor of his father, Adoniram Judson, the first American Missionary to Burmah and the East. When it was started as an institutional church someone called it a "brilliant retreat", an effort to save a difficult situation in the downtown section. I well remember as a young student in the Seminary Dr. Edw. Judson make his appeal for it, selling his biography of his father and a portrait for \$1.50. The book was well worth the money. We hope the church is serving this generation, though its founders have fallen on sleep.

But about that cross section of the world at Washington Square. On the benches are sitting all sorts of folks, mostly unwashed. Some are reading papers in English, others Italian, others German, others French, and others other languages I don't know what. Hurrying through the park are students, secretaries, men and women, boys and girls of every sort of employment. In the middle of the park is a big pool in which boys and girls from 15 years down are disporting themselves, white and black, yellow and brown without discrimination. Here's a good place for the Mississippi legislature to pass some resolutions. Some of the boys have on only the first requisite of an infant. And when they have enough of splashing in the water they simply sit on the curb and change their clothes. This was not as bad, however, as some men we saw down at the dock later, who were naked as jay-birds.

George Washington's statue looks down on this motley group, or rather turns his back on them and looks down Fifth Avenue at the skyscrapers

which the original George never heard of. Down this way you see the elevated; over the other way is Broadway. Here is a little window that looks out on the big world.

But back to this water wagon, for a boat is the original water wagon. One realizes that he is living by faith now. Before you get aboard, as you enter the Cunard pier a colored porter takes your suitcase away from you. You go up the elevator. He goes some other way and your suitcase goes with him. Then you meet him and it around on the wharf. Directly a baggage man comes and tags your baggage, but gives you no check for it. He says you will see it in your room on the boat, and you take his word for it. And so you do from this time on. You wonder why a ship of steel doesn't sink; and as it rocks back and forth in the water you wonder why it doesn't turn over. But we trust to men. "The testimony of God is greater". After being out on the water for days you will have greater admiration for Christopher Columbus, who didn't know where he was going, but knew he was on the way; and you will recall with pleasure what you can of Miller's poem, "Brave Admiral, sail on, and on!"

On this ship you will often think of Coleridge's words, "Water, water everywhere". But the rest of the line is out of place, "nor any drop to drink", for there is a bar on board. I haven't seen an iceberg (and I'm thankful), nor a whale (I'm sorry), nor a jumping or flying fish (I'm disappointed) and only two solitary little birds, one on the second day and one the fifth.

At noon on the sixth day we began seeing fishing boats and a few steamers, which indicated that we were nearing land. They say we will see the lighthouse tonight and be in Cherbourg in the morning; Southampton at noon, then London and loved ones, one of whom I have never yet seen.

### SUNDAY IN LONDON

I am sorry that I cannot give a more cheering and inspiring account of a Sunday in London. The church of which my children are members is on the sunny side of the Thames where they previously lived. Their pastor had asked for me to preach for him, but was told that I was on a vacation and was here for a rest. He also was on vacation, Rev. Alfred Cunningham-Burley, but was kind enough to delay his going away and come to make us a call. He married a granddaughter of Rev. Charles Hadden Spurgeon, and possesses many mementoes of this great preacher's life. He presented me with one of Spurgeon's sermon notes in Spurgeon's own hand. I should have been glad to hear Mr. Burley preach for I found him most agreeable and entertaining; and was told that he is a good gospel preacher. But he too is on vacation.

So we had to hunt another place. We had planned to go to Spurgeon's tabernacle, but my son found he could not go with us and we went to the Whitfield Memorial "Chapel". Of course the Church of England folks didn't call it a "church". It is a large building, which on this particular Sunday was greatly in need of more people. There were not over 100 present I think. We were ushered in courteously and given a hymn book and a printed program of the service, with announcement and hymns. In looking over the program we were disappointed to find that we had come all this way to listen to an American, a Mr. Zelig of "Daytona Beach, U. S. A." We remembered this was the place that John D. Rockefeller made famous; and the British know it as the place where a Britisher won the auto race, making a world record. But that is another story.

We were early entering the church and found that instead of the organ prelude a lady was rendering a very good solo which began some time before the eleven o'clock service. We were where we could see the congregation without looking around; and saw that there was not a

person in the house under twenty-five years old, most of them a good deal older. On the printed program was a part of the service, a "children's address", but this went by default for they were conspicuous for their absence. The choir was in the gallery back of and over the pulpit. The congregation was exceedingly quiet and orderly, even solemn, and the hymns were solemn too, lacking any note of cheer. One of the male members of the choir smirked a good deal as we have seen some do in America.

The two preachers came on the platform at eleven, one of them, the pastor dressed in a plain suit like a business man, but the visiting brother from America with a full black gown, with a red scarf at his neck. I don't know whether he brought it with him or robbed the pastor. My fellow worshipper from America said she thought he brought it with him. He seemed quite at home in it. He had charge of the whole service, the pastor making only the announcements. They had one written prayer and one or two unwritten. The singing by the choir and the congregation was good. The scripture read was from Luke 16, about the shrewd steward. The text was "What shall I do? I cannot dig." I thought we were to have an exposition of stewardship. But not so. If I had to name it I should say his subject was "Dig For It", or maybe the value of drudgery. Anyway he talked about digging, and the worth of hard work, which might seem beneath us. The people listened well—"considering". The sermon lasted about 30 minutes, and the whole service, after the preachers took charge, a little more than an hour. The pastor in making his announcements invited a liberal offering, and particularly asked the visitors to be generous. Some of us probably paid for what we got.

In coming away I asked the fine young woman at my side, who is an A.M. alumnus of Baylor University, a Baptist preacher's daughter, and a good Christian, what impression she had of the service. She answered in one word, "Shallow-ness". And it was exactly my own impression. All of us are apt to be critical when we go abroad, to see the things that are different, or that offend, but I tried to preserve the spirit of worship, and to find what was good and helpful. But I came away disappointed. Why should a preacher take a phrase at the frazzle end of a parable, something purely incidental and base his sermon on it rather than go to the heart of the thing? The sermon had nothnig distinctively of the gospel in it, but was about such an address as a college president would make to his students. But it wasn't so bad as one I was told about in an American college town recently where a Presbyterian preacher preached in a Baptist church on the text "If I be lifted up I draw all men, etc." He made it teach that if we have elevated ideals we will attract people. A Bible butcher!

Well at night I tried another place, going to a Presbyterian church with which a Baptist congregation had united for worship during the vacation. Here there were hardly more than fifty people in the combined congregations. I was a little late in entering and after waiting in the vestibule for a long prayer to be finished (the people whom I could see were sitting bolt upright) I was delighted to hear them begin singing as I entered "O For a Closer Walk With God", to the tune my mother and father used to sing. But that was the only familiar tune I heard. The services were much like our own. Only the preacher (Presbyterian) had on the black gown with a red scarf at the neck. He announced that Rev. Somebody, M.A., B.D., would preach here next Sunday. Titles are highly valued and much paraded in these parts.

The preacher read a good part of the eighth chapter of Romans, and took as his text "Nor any other creature shall be able to separate us from the love of God, which is in Christ Jesus our Lord". He spent most of his time dwelling



on the things that separate, as time, space, life, death and spiritual things. And then closed with a few remarks about love overcoming them all. But nothing to speak of particularly about the love of God. And these preachers that I heard were not young men. It seemed to me that their experience ought to have made their messages richer. But we preachers are critical you know, particularly of one another. Well let us all be thankful that we have the Bible and can get a great deal out of it in spite of the preachers; some times by their help.

The closing hymn at this evening service was a prayer for the blessing of God on loved ones far away. I judge these congregations have people scattered far and wide. Anyway mine were far away and I joined in the prayer, if not in the singing.

#### MR. FORD AND HIS RELIGIOUS VIEWS

Mr. Henry Ford, the great manufacturer, celebrated his sixty-sixth birthday a few days ago. It was a day of work with him, but he gave out an interview in which he touched on his religious views, and this is what he is quoted as saying:

"I believe in God and in Jesus Christ. I was brought up in the church. I belong to the church. I attend church. I never go to hear a sermon, whether it is by a preacher in a small church or a large one, that I do not get help.

"Religion is like electricity. I do not understand electricity, but I am deeply interested in it, I want to know all I can about it. I know that it warms our hearts and that it makes the world better. I know that it lights up the dark places of the earth. I see and admit its effectiveness even though I do not profess to understand it at all.

"We need more religion and less professionalism in our ministry and we need it mixed into industrial life; you can take the Sermon on the Mount and put it down into industry anywhere and it will work."—Ex.

#### FROM DR. BEN COX

The first thing I read this morning was the text on our Noon Prayer meeting calendar, Jeremiah 31:10, telling about the Lord gathering Israel. I went down to the breakfast table and read in the Commercial Appeal the very significant editorial where the agreement had been signed at Zurich—the Zionists and Anti-Zionists pledging themselves together to repopulate Palestine with Jews.

This is a very significant item, which, to my mind, is a very important step hastening the coming of Jesus. Somebody says, "I don't like the Jews. They are shenies." No self respecting man will call a Jew a sheeny. In fact, no self respecting man will call any race of people by a nickname. He who calls a Jew a sheeny should remember that the Bible was written by Jews and that he is depending on a Jew as a Saviour, is depending on a Jew who will come back in person sometime to Jerusalem and He will be just as much a Jew then as he was any time.

Letters requesting prayer came to the Noon Prayer Meeting of Central Baptist Church Friday morning from Osceola, Ark., Houston, Texas, from a Memphis minister, and from a school in Halkirk, Scotland. These with many other requests were presented at the meeting, at which time Rev. Woodrow Fuller, recently ordained to the ministry, was the speaker.

Other out-of-town speakers this week have been, Engineer P. O. Freeman, of Thayer, Mo.; Mr. Byron DeJarnet, State B. Y. P. U. worker of Kentucky, and Miss Roxie Jacobs, State B. Y. P. U. worker of Tennessee.

Miss Jacobs and Mr. DeJarnet are conducting a B. Y. P. U. Clinic for the Shelby County Association B. Y. P. U. at Central Baptist Church this week.

#### MAGICAL AND PRACTICAL

Who hath a book  
Has friends at hand,  
And gold and gear  
At his command.

And rich estates,  
If he but look,  
Are held by him  
Who hath a book.

Who hath a book  
Hath but to read  
And he may be  
A king, indeed.

His kingdom is  
His inglenook—  
All this is his  
Who hath a book.

—Nesbitt.

**Mississippi Baptists will have no trouble meeting all calls for help if we give to them the information found in the program for our Sunday Schools for September 15th.**

O God, whom the world misjudges, and whom everything declares, listen to the last words that my lips pronounce: "My heart may go astray, but it is full of Thee."—The last prayer of Voltaire.

Bro. Jesse M. Douglas of Sontag writes us as follows: We had Green and Causy at Shilo for our annual meeting. Major P. B. Green is our efficient Pastor and E. M. Causey did the preaching in the good old fashioned way, beginning Sunday and closing the following Friday night. Several united with the church and some of the members re-consecrated their lives to a better service for the Master. If every Missionary Baptist preacher would stop putting on lectures or men-pleasing sermons and put on a fight against the Devil as the above pair, I can't see why we could not clean house and do business for the Master in the future as in the past. No need to mention money if you'll get after the Devil and lead His Sheep, for they will surely follow.

Mrs. George W. Bottoms has given to the Home Mission Board, for work in Cuba, cash and securities, the value of which is conservatively estimated to be \$500,000. Concerning her great gift, Dr. A. J. Barton writes:

"This great contribution gives a final and complete guarantee of the erection and maintenance of a really worthy mission school in Havana which is the gateway city for all Latin America, and which more and more will become the great strategic center from which will go out tides of influence, commercial, social, intellectual and religious, that will shape the thinking, the ideals and the destiny of our Central and South American neighbors and friends. Only the day of the final triumph of our Lord and Saviour can and will reveal how wisely and well this devoted and consecrated woman and her lamented husband have builded, and what a call their benevolence has sounded to all who love the Lord, to consecrate self and means and all to the greatest and most blessed of all tasks, the promotion of the Kingdom of God.

"This is by all odds the largest single gift ever made by any Southern Baptist to any phase of our missionary work. It ought to send a thrill of joy and deep and fervent gratitude to God through all our hearts. It ought also to hearten us and arouse us to enlarged vision, purpose and performance for the promotion of all our work and for world-wide conquest for Christ the King."

**Are you ready for that splendid State Mission program in your Sunday School on September 15th?**

**Have you prepared a map of Mississippi for your State Mission program? Let no Sunday School Superintendent neglect this.**

The great two million dollar Municipal Auditorium in which the Southern Baptist Convention will be held in New Orleans next May is being rapidly completed. It is to be equipped throughout with all the latest modern conveniences.

The Baptist Pastors' Conference of New Orleans elected Dr. John A. Huff, pastor of the First Baptist Church, as general chairman of all Committees looking to the entertainment of the Southern Baptist Convention in that city next May.

Providence Church, 18 miles east of Grenada, with their Pastor, Rev. J. W. Hicks, recently closed a great meeting with W. E. Farr, of Grenada, preaching, and Joe Stafford, of Winona, directing the singing. Twenty-two additions to the church, and a genuine all-round revival were the results.

The property of the Baptist Bible Institute is in the heart of the old "Garden District" of New Orleans where the homes of the wealthy residents were located before the modern drainage system was perfected. Being on one of the highest points in the city, property in that section was above possible high water level before the levees were made safe.

The Emergency Appeal of the Baptist Bible Institute was placed before the Baptists of Louisiana during June and July, heading up in an offering in the Churches on the second Sunday in July. The offerings to the Cooperative Program in Louisiana for the month of June were the largest since the meeting of the state convention last fall, and the offerings in July were two thousand dollars more than for the same month last year.

While the American Bureau of Indian Affairs is tackling the problem of the health of the American Indians, and encountering opposition from the "vested interests" of the medicine men and witch doctors, the opposition to scientific health measures seems to be more acute in Africa. A dispatch from Kenya reports the attempted assassination of a British health officer by a tribe to which he was bringing relief from plague by inoculation.

Lest we look with contemptuous pity upon the benighted African Negroes, let us remember that in Michigan, U. S. A., a 75-year-old widow was killed about the same time as a witch. The slayer, a well-spoken taxi-driver, accused her of bewitching his family and casting an evil spell over his daughter who thereupon became sick.—Ex.

Recently Howard College conferred the A.M. degree on Mrs. Mary J. Cain, a teacher in the Minor School at Ensley, who is seventy years old. She insists that she is going to have the Ph.D. degree before many years. It will be remembered in this connection that Mrs. J. B. Gambrell learned to read Greek after she was fifty. Such instances flatly contradict the current notoin of certain university teachers that men and women do not learn after they are forty. Indeed, some go so far as to insist that nothing is learned after twenty-five. Others still have said that since folk learn nothing after sixty they should be chloroformed at that age. And so it goes. The fact that life is not only a time of probation; it is a time of education. The matter of ceasing or continuing to learn depends much upon the way one looks at life. If the desire for truth is in the soul one will struggle toward its attainment until the end comes. If on the other hand one ceases to follow the "dear delight" of truth they may cease to learn at any age.—Alabama Baptist.



## FROM PIKE'S PEAK TO THE PACIFIC

I. By Plain and Pass to Taos, N. M.

By John J. Lipsey

When my wife and I left Colorado Springs for California, it was, mathematically, the middle day of summer, June 21. We rose betimes, refueled our bodies, closed our grips, said our farewells, and turned for a parting nod to Pikes Peak, which at the top of its canons still wore its summer blanket of snow. We were still to see the Peak when a hundred miles away, but this was to be our last look at its eastern face from over the Garden of the Gods and Mount Manitou. We were about to begin a motor journey which, we hoped, would take us more than 1,400 miles to San Diego, nearly 600 miles up the Pacific coast to San Francisco, and more than 1,400 miles eastward again to Colorado Springs—a total of more than 3,400 miles, not counting an expected additional 1,000 miles of running around to national parks and other famous and interesting beauty spots. As I took my last look, I think the stern old Peak smiled and tried to say, "You'll be glad to see me again".

It was six o'clock as we drove through Colorado Springs' small business section, usually so filled with people and automobiles. It was a shock to see it empty and quiet now. It was only when I had come down to meet guests arriving on early trains that I had seen it at this hour before.

The car's engine seemed to rejoice as it covered the paving at an easy 50 miles per hour. We passed through Pueblo and were still making good time when we missed a plainly marked and wide road. We then determined that we would make better time by going slower and keeping on the right road.

On the right hand as we travelled southward was the Rampart range of the Rockies, never out of sight, often close by. The Spanish Peaks, twin mountains which are landmarks as well-known in Southern Colorado as Pikes Peak, seem to hover over us for many miles. There are few large towns. Walsenburg and Trinidad are the largest, quite busy now that there is no strike of the miners in this great coal-producing section of the west.

On the right a mountain range, but on the left foothills and prodigiously rolling plains, greener here than east of Colorado Springs, for here there is much more rain. There were not many trees, though now and then a turn of the road disclosed an orchard against a sheltering hill. Cattle and sheep, alfalfa and corn and wheat make this plain in the shadow of the Wet Mountains a fruitful one.

We stopped at a small lonely store which sported a gasoline pump. There was no person there, only a sign which said the owner was "at the chicken house" and would be back some time. We could see no chicken house in that half-section, so we went on to the next place, our spirits not even troubled by the total cessation of operation on the part of our speedometer. We were to be without its service for the next 200 miles. But neither speed nor miles mattered. We had no engagements anywhere.

Leaving Trinidad we began to climb to cross a small mountain range by Raton Pass, at an elevation of 7,800 feet. Near the top of the pass we left Colorado for New Mexico. Almost immediately I saw something new to me, a road supported by a retaining wall of sun-dried adobe bricks. Bricks, when stone was plentiful and handy! But we were come into New Mexico, the first (it seems to me) of the adobe states.

We had been a long time coming up the pass but quickly dropped down into the small city of Raton (properly pronounced Rah-tone). Here we paused to lunch and to consider that we had come 160 miles in about 6 hours, not hurrying on the road, stopping for gas and repairs now and then. Our goal for the day, Taos (pronounced to rhyme with house), was only 100

miles away, so we had plenty of time.

But it was getting much hotter now. So that when we found about 40 miles of smooth gravel over a featureless plain, the car hit its old smooth gait of 50 miles an hour and held it for long, long stretches. The wind, sun and heat promised burned skins. We greased our faces and arms with cold cream. We ourselves were "sights". I gazed through large-lensed smoked glasses at great and shimmering lakes which turned out to be mirages.

The car slowed only for cattle guards (like those on railroad crossings, but made of iron pipe) which crossed the road where the fences showed the boundaries of enormous cattle ranches, and for the concrete "dips" in the road which now began to take the place of bridges at the dry "washes". Therefore we had soon crossed the plain and having turned westward were again entering the mountains by the mouth of Cimarron canon. This was shady and pleasant, not greatly different from some of our Colorado canons. The Cimarron River ran alongside the road. It is not what easterners would call a river, being generally about 30 feet wide, but it is a fine western river, a stream of clean water foaming down the steep grade of the canon, bordered by pines, spruces, aspens and willows. It is thought that the river contains many trout, if I may judge by the number of hopeful fishermen on its bordering boulders. Indeed when we stopped to rest for a half hour or so in the canon, my wife almost stepped on a trout which had been caught and hidden away in the shade to await the angler's return.

The part of the canon where we stopped is justly called "The Palisades". My wife, who has seen the palisades of the Hudson, says that the Hudson palisades are nothing special after you have seen these in New Mexico. Here the limestone walls of the canon rise on each side of the river like disintegrating masonry, very steeply, and to a height of at least a thousand feet. Between the walls the river jingles along, watering the contented trees, singing, perhaps of the time when, after a merry journey down through the Red and Canadian rivers to the Arkansas and the Mississippi, it shall join again old Mother Ocean. It may be singing of that journey, but what it will do is to irrigate the dusty plains, water the thirsty cattle, and turn many an electric turbine. It may be a weary river indeed before it joins its old mamma.

Then we began to climb to go over Palo Flaco pass (also called Taos pass) at 9,200 feet elevation. This is higher than Raton pass, and much higher than the place where we will cross the Continental Divide on this road at 7,265 feet. The streams we crossed had been flowing eastward toward the Mississippi. When we had come over the pass by a safe wide road, we followed a stream which flowed south toward the Rio Grande. So smooth was the road and so constant the downgrade that we could almost have coasted the twenty miles from the top of the pass to Taos. I said "almost". They were working on the road in spots.

Coming down we passed a great drove of sheep, unguarded except for a Mexican who sat comfortably in a shady ditch and regarded tolerantly the passing cars. We passed with some difficulty a pair of love-making Mexicans in an antique and meandering automobile.

So we came in the late afternoon to the ancient inland town of Taos, New Mexico, a town long neglected but now celebrated for its Indians and artists, for its inhabited pueblos and old ruins, for its blazing sunlight, brilliant colorings and adobe—especially for its adobe.

Of Taos, more anon.  
La Jolla, Calif.

We are just in receipt of an interesting program of the Oktibbeha County Baptist Association. This association is to be held with Wake Forest Baptist Church September 12 and 13.

## PROMINENT PREACHERS I KNEW SIXTY YEARS AGO AND SINCE

Rev. J. Pike Powers, Knoxville, Tenn.

I have been thinking of some of the leading Baptist preachers I knew when I was young. I will mention a few of them for the benefit of our young ministers of this day and to arouse the memory of old brethren and carry them back to happy days gone by.

RICHARD FULLER, of Baltimore, was a master of pulpit eloquence and power. He shone out like a blazing star in the spiritual canopy of our people. JOHN L. BURROWS of Richmond, was attracting wide attention and drawing crowds under his compelling ministry. He was the father of LANSING BURROWS, the great Secretary of the Southern Baptist Convention, and later President of that distinguished body.

I

ROBERT RYLAND for thirty years was pastor of the First Colored Baptist Church of Richmond and deserves a polished shaft to his memory for what he did at great personal sacrifice for the Negroes of Richmond and their posterity. Later in life he established a large college in Lexington, Ky., for young women. He visited me at Mt. Sterling and made a canvass of that section for students for his school. He was a choice English scholar.

One day as we were walking together he quietly said to me: "Brother Powers, you must excuse my wife." I had no idea what he meant and said so.

He replied, "Why, didn't you see her card to me, mailed in your care?"

"Yes," I replied, "but I did not read a word of it. What should I have to excuse her for?"

"Why," he replied, "she spelled scholar with two l's."

On another occasion I was preaching at the First Church, Lexington, and he waited and walked out with me. Learning I was from Virginia, he asked if I was related to Pike Powers of Richmond, a distinguished teacher there, and I said: "Yes, sir; I am named for him." At once he said: "We say named after." I might have replied: "Yes, sir; thirty-five years after him." But I didn't, because his was the popular expression.

I recall his nephew, CHAS. H. RYLAND, the tender, sympathetic, thoughtful pastor of the church in Alexandria, Va., beloved by all the people.

II

Perhaps the most prominent pastor in Kentucky before the Civil War was GEORGE C. LORIMER, of Louisville, a great actor in his younger days. Converted by a tract given him by a kind-hearted woman, he joined the Walnut Street Church, where he was ordained to the ministry, and he later became one of the most popular pastors in the South.

He came to Georgetown in 1858 to teach our Juniors and Seniors how to deliver their orations and had a room with us at "Aunt" Polly Hughes on the Covington pike next to Governor Robinson's residence. We greatly enjoyed his oratory, sparkling with an abundant pleasantry. He built the great religious temple in Louisville and Walnut Street Church gave him up to Tremont Temple, Boston, with great reluctance. His son, GEORGE HORACE LORIMER, is the distinguished Editor of The Saturday Evening Post now.

Other brethren were distinguished for their godly lives and efficient work: J. M. WEAVER, twenty-seven years at Chestnut Street; W. M. PRATT, of great strength and executive ability. It was said of him that as Corresponding Secretary of State Missions he traveled all over the State visiting sessions of the Associations and preaching two or three times a day and yet that he did not repeat a sermon.

T. T. EATON, endowed with large natural gifts and possessing a wealth of Scriptural knowledge,

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was a master of assemblies. Nominally he was the Editor of the Western Recorder, but his sister, Miss Joe, did the work.

L. B. WOOLFOLK, of Lexington, was another famous man. I heard him preach one day in the stand at the Elkhorn Association, when the stand was full of preachers, and his sharp, incisive sentences came flashing like electric sparks, cutting their way into the very souls of the vast congregation and almost lifting the preachers around him out of their seats. Truly the Gospel when properly preached is the power of God.

I cannot refer to all the able and devout preachers I knew in Kentucky, who have finished their labors here and gone home to glory. Their names are recorded in the Lamb's Book of Life.

### III

But I must refer again to Richmond, Va., where DR. J. B. JETER was so long the able minister, and later Editor of The Religious Herald. Yet he was often absent-minded. He called for his mail one day when a new clerk was at the window, and said "Name, please, sir!" Dr. Jeter said: "Wait a minute, please", and walked out to the pavement, where a friend hailed him: "Good morning, Dr. Jeter."

"Ah, Jeter!" he repeated, and returned and said: "J. B. Jeter's mail, please, sir."

On a preaching tour with another pastor in the country, he was addressing a congregation, and got mixed up in his argument, metaphors and illustrations. His comrade saw his dilemma and vain efforts to untangle himself and pulled his coat as a signal for him to close. This led him to remark in conclusion: "The Lord bless our error and pardon truth"—and down he sat!

The last time I ever saw Dr. Jeter was in 1876 at the Exposition in Philadelphia. He met my wife and me as we were going up the "grand stair-way," and, after brief salutations, said: "Did you ever see as many ugly women in your life!" And he was supposed to be a judge of grace and beauty, as he made marital selections a number of times.

### IV

Since the day of Dr. Burrows in Richmond, GEORGE W. McDANIEL, lately deceased, was one of the greatest and most popular pastors in the South, and a President of the Southern Baptist Convention.

J. B. HAWTHORNE was like a tall cedar of Lebanon, towering in mental as well as physical strength. F. C. McCONNELL of Atlanta was an orator to the manor born, and so was dear, sweet-spirited HENRY McDONALD.

I cannot close this brief list without mentioning my dear intimate friend and associate in labor, GREEN CLAY SMITH, General in the Army, member of Congress, Governor of Montana, and humble, earnest, gospel preacher and winner of souls, my successor in the pastorate at Mt. Sterling.

All these have gone. They have ceased from their labors, their works do follow them.—Western Recorder.

We read that the Coliseum Place Church, New Orleans, La., recently celebrated its seventy-fifth anniversary by giving an entire week to some phase of worship. A thank offering was taken, which, at the close of the week, totaled \$8,450.00. An especially interesting feature of the offering was that given by a Negro church, the First African Baptist Church of New Orleans. It amounted to \$100.00 presented in a pile of silver dimes and given as a token of assistance given the Negro church during the dark days in 1857, when the mayor of the city ordered all the Negro churches closed. The Coliseum Place Church at that time offered the use of their building to the Negroes for worship.—The Word and Way.

The many friends of Dr. Ben Cox, pastor of Central Church, Memphis, will be pleased to know that he has again assumed the duties of the pastorate, after an illness of several months.

## Stewardship Department

By G. C. Hodge, Director of Stewardship and Budget

"Every member of every church contributing every week to every cause, in proportion to his ability"

### TITHES AND OFFERINGS AS RECORDED IN THE BIBLE

(Continued from last week)

#### (1) The law concerning the priesthood is changed.

When the priesthood changed families, the law concerning the priesthood changed also.

A. "There is a change in the form and order of making priests. Before, in the Levitical priesthood, they were made after the law of a carnal commandment; but our great high priest was made after the power of an endless life. The former law appointed that the office should descend, upon the death of the father, to his eldest son, according to the order of carnal or natural generation; for none of the high priests under that law were without father or mother, or without descent: they had not life and immortality in themselves. They had both beginning of days and end of life; and so the carnal commandment, or law of primogeniture, directed their succession, as it did in matters of civil rights and inheritance. But the law by which Christ was constituted a priest after the order of Melchizedek, was the power of an endless life. The life and immortality which he had in himself were his right and title to the priesthood, not his descent from former priests. This makes a great difference in the priesthood, and in the economy too, and gives the preference infinitely to Christ and the gospel. The very law which constituted the Levitical priesthood supposed the priests to be weak, frail, dying creatures, not able to preserve their own natural lives, but they must be content and glad to survive in their posterity after the flesh; much less could they, by any power or authority they had, convey spiritual life and blessedness to those who came to them. But the high priest of our profession holds his office by that innate power of endless life which he has in himself, not only to preserve himself alive, but to communicate spiritual and eternal life to all who duly rely upon his sacrifice and intercession. Some think 'the law of the carnal commandment' refers to the external rights of consecration, and the carnal offerings that were made; but 'the power of an endless life' to the spiritual, living sacrifices proper to the gospel, and the spiritual and eternal privileges purchased by Christ, who was consecrated by the eternal Spirit of life that he received without measures." (Matthew Henry, Vol. 6.)

B. "There is a remarkable change in the number of priests under these different orders. In that of Aaron, there was a multitude of priests, of high priests, not at once, but successively; but in this of Christ there is but one and the same. The reason is plain, The Levitical Priests were many, because they were not suffered to continue by reason of death. Their office, how high and honorable soever, could not secure them from dying; and, as one died, another must succeed, and after awhile must give place to the third, till the number had become very great (Heb. 7:23, 24). But this our high priest continues forever, and his priesthood is an unchangeable one, that does not pass from one to another, as the former did; it is always in the same hand. There can be no vacancy in this priesthood, no hour nor moment in which the people are without a priest to negotiate their spiritual concerns in Heaven. Such a vacancy might be very dangerous and prejudicial to them; but this is their safety and happiness, that this ever-living high priest is able to save to the utmost—in all times, in all cases, in every juncture—all those who come to God by him (Heb. 7:25). So that here is a manifest alteration much for the better."

(Matthew Henry, Vol. 6.)

#### (2) The law concerning sacrifices, tithes and offerings is changed.

During the periods from "Sinai to John the Baptist", all the sacrifices, tithes and offerings were closely and vitally related to the Levitical priesthood, and the law governing them during these periods was given under the Levitical priesthood (Heb. 7:11). When, therefore, the priesthood was changed from the tribe of Levi to the tribe of Judah, the law governing sacrifices, tithes and offerings was changed also, because the Mosaic law said nothing about sacrifices, tithes and offerings, except as they were related to the Levitical priesthood (Heb. 7:12, 13).

##### A. Sacrifices.

Every sacrifice for sin must be offered upon an altar by a priest approved of God.

##### (A) The altar.

The altar, during this period, "from John the Baptist to the end of apostolic days", is the cross on Calvary.

"We have an altar, whereof they have no right to eat that serve the tabernacle. For the bodies of those beasts, whose blood is brought into the holy place by the high priest as an offering for sin, are burned without the camp. Wherefore Jesus also, that he might sanctify the people, through his own blood, suffered without the gate." (Heb. 13:10-12.)

##### (B) The priest.

Jesus is the only priest God recognized during this period, and is the only priest He will ever recognize, for, unlike other priests, He was made a priest forever after the order of Melchizedek.

"Jesus entered (within the veil) for us, having become a high priest forever after the order of Melchizedek." (Heb. 6:20.)

##### (C) The sacrifice.

Jesus, our high priest, offered himself upon the altar (the cross) as a sacrifice for the sins of the world.

"For every high priest is appointed to offer both gifts and sacrifices: wherefore, it is necessary that this high priest (Jesus) also have something to offer." (Heb. 8:3.)

a. This sacrifice is better than any other, therefore no other sacrifice for sin will be acceptable to God.

"For if the blood of goats and bulls, and the ashes of a heifer sprinkling them that have been defiled, sanctify unto the cleanness of the flesh: how much more shall the blood of Christ, who through the eternal spirit offered himself without blemish unto God, cleanse your conscience from dead works to serve the living God?" (Heb. 9:13-14.)

b. This sacrifice was offered once for all time and for all people, therefore no other sacrifice will be acceptable to God.

"For such a high priest became us, holy, guileless, undefiled, separated from sinners and made higher than the heavens; who needeth not daily like those high priests (Levitical priests), to offer up sacrifices, first for his own sins, and then for the sins of the people: for this he did once for all, when he offered up himself." Heb. 7:26-27.)

(To be continued next week)

Nothing is sweeter than the love of a child. If you are not in the habit of making friends of the children in your neighborhood, begin to do so. There is nothing that will bring out the best in a man or woman like the friendship of little children. Remember the words for our Saviour, "Except ye become as little children ye cannot enter the kingdom of Heaven."



# Mississippi Woman's Missionary Union

## OUR STATE OFFICERS

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 MRS. M. F. DOUGHTY, Shaw, 2nd Dist. Vice-Pres.  
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## Zone Meeting at Clinton

Clinton W. M. S. was happy to entertain on last Monday, Aug. 12, a zone meeting of Hinds-Warren Association, in the general charge of the zone leader, Mrs. M. Latimer. That very charming little book, "The Heart of Home Missions", by Mrs. Una Roberts Lawrence, was to be studied. The Meeting was held in the Clinton Baptist Church, and at the request of the zone leader was conducted by Miss Lackey. The devotional was conducted by Mrs. G. W. Riley and was a call to return to old ways, God-given ways of worship and service. After a rapid view of the study book and its author, Miss Lackey presented Mrs. Aven, who spoke to us on the Indians. This is the subject of the first chapter. Mrs. Aven taught it with distinction, impressing the fine Christian life which is characteristic of the converted Indian, a rebuke sometimes to his white brother and sister. She finished with a personal experience, telling the story of the Indian Princess who sang at the Meeting of the great World Congress at Toronto a year ago and showing the little cactus bulblet given her in Oklahoma telling how the cocaine-like drug peyote is made from such as this, to introduce a religious madness around which a cult is built.

Mrs. Webb spoke of the foreigners. She said that the great problem was to change them into American citizens and that the only complete solution was to Christianize them. She spoke also of mission work in large cities, especially in New Orleans and of the illuminating and uplifting work of our Baptist Bible Institute there. She told also of the Jews, God's Chosen People, and illustrated by the life story of Leopold Cohen.

Mrs. Gunter had as her subject, Barriers Broken Down, and spoke of barriers of unusual circumstances among the race. She raised the question of our duty to the deaf, to those who are in training to become sailors, to those who are cut off by disease from active life; she also discussed the Negro problem, and its solution in the love of Christ.

Mrs. Stapleton spoke from the personal knowledge given by years of teaching among our mountain people. She pictured for us 8,000,000 people, strong, handsome, living in cabins for whose uplift the life of someone is always being given. For the life of Miss Martha Sullinger, and in that of Miss Ora Newton ennobled. The mountain people believe in prayer, that God hears and answers it. If in our work among them we do not have great success, we must remember that our Lord says, Ye have not because you ask not.

Mrs. McCall told of Mexico, where 98% of the people are Spanish and where court is conducted with the use of that language with interpreters for those who do not know Spanish. She told also of six Italian Home Board Centers in our country and of Acadia Academy in the Great French Triangle.

This rapid summary in no way does justice to these fine talks. Several in speaking of them said they had never heard so many excellent ones in one day, different in kind but each one eminently suited to its theme and illuminating and enlightening. We are glad they came to us, these

friends of ours.

It should be added that at 12:30, refreshments were served by the circles of the Clinton Society, simple, dainty and abundant, and these were enjoyed by all.

—Reporter.

## September

Recently I read the very fascinating thought, "that September was like a goddess with a seeking heart". Immediately I thought of the unique place that September occupies in our W. M. U. calendar.

With a great many people August has been a month of relaxation, a time of "slackening up" in the regular routine, but September, "this goddess with the seeking heart" comes expectantly, and never it comes, but I think of the great host of Young People turning their eager faces and buoyant steps toward school and college. YOUTH, LIFE, these words have great meaning. They also have great power. They always interest us. Youth also, has a "seeking heart". Shall we help them to understand and seek wisely? During this month of September, many of our splendid young people are leaving home influences for the first time. Many are feeling for the first time the urge and impulse to make decisions. Life is so meaningful to them at this time. It will also have a new and inescapable meaning to parents, teachers, and Christian leaders. Will we take advantage of the opportunity for the "fitly spoken word"? The old hermit's answer to the king, comes home to each of us who feel responsibilities, "your children are the most important individuals; right now is the most important time of their lives; to wisely help them is your most important obligation". As it is the joyous privilege of our W. M. U. to open the door of opportunity into college life for some of our girls, I am reminding the Societies of our obligations to our W. M. U. Specials. The money for our Scholarships at Woman's College, Blue Mountain, Hillman, W. M. U. Training School and B. B. I. will be needed, and is included in these Specials. So September is a good time to take stock, to check up and see how nearly we are meeting our obligations.

But this month which comes "expectantly" brings other opportunities. Many Associations will be meeting. I trust every Association Superintendent is planning to give Publications a prominent place on their program. It was a real joy to see in August Royal Service, the "Star" by the name of Mississippi, indicating that we had reached half our quota of subscriptions, but the work of the remaining four months will decide whether we reach the goal planned for the year.

Again, September comes adventuring. This time it is our Y. W. A.'s with their delightful and refreshing pages of information blown to us through "The Window". It is a brand new adventure, and September brings the first number. It is a charming magazine, in appearance and content, surely every Y. W. A. will count it a privilege, and feel their obligation to be a subscriber to their own publication. Any Society or auxiliary, whose membership is provided with Royal Service, Home and Foreign Fields, World Comrades, The Window, and our own Baptist

Record, is well equipped with material for a year of profitable service.

And lastly, September comes to us "expectantly" in showing our loyalty to our State work. "Lift up your eyes and look" upon the needs of our State work through the exceptional merits of a well prepared program for our Week of Prayer. "Ye have not, because ye ask not" is the challenge of God. May we ask believingly when we observe our Week of Prayer for State Missions? If the broader outlook gained from this contact, leads to deeper interest, more earnest work and more liberal giving, then will September indeed prove to be "a goddess with a seeking heart". That is what is expected of us every one—vision, and then service.

Mrs. A. J. Aven.

AUGUST IS GONE. HOW DOES OUR STATE MISSION ENVELOPE LOOK? HAVE WE BEEN FAITHFUL EACH WEEK IN PLACING A GIFT THEREIN SO AS TO HAVE A START ON OUR STATE MISSION OFFERING WHEN WE COME TO THE WEEK OF PRAYER?

The programs for the State Mission Week of Prayer are being mailed out to each Organization in the State this week. If you fail to receive yours please notify us.

"My children each dies at an early age, from Pneumonia and other similar diseases . . . I never was able to see that smoking hurt either me or my children." (Testimony of a little woman in a hospital, recovering from an operation.)

Miss Elizabeth Jackson, charming daughter of our Brother and Sister E. A. Jackson, (lost by the sinking of the Vestris last year while on their return trip to Brazil), was married August 15th in Knoxville, Tenn. The fortunate groom is Mr. Johnson, B. Y. P. U. Secretary for Alabama. Both are volunteers for foreign service and hope to go soon to Brazil, to take the places filled so long by her consecrated parent. Our heartiest congratulations go to the young couple.

One pastor appreciates the program for State Missions so much he has ordered five hundred copies to use in his church.

The most priceless thing one can have in life is a controlling ideal, a standard of excellence, a vision of beauty, some sort of attainment one wants to achieve because life without an ideal is barren and leads to the desert.—May Wardall.

Brother West, pastor at New Harmony Church, near Blue Springs, has just closed a meeting in which he did his own preaching. There were nine baptized as one result. The church was greatly revived. Sister Susie Cobb sends us an account of the revival.

H. L. Carter of Central Church, McComb, has recently assisted in meetings at follows: Fernwood, H. C. Price, pastor, with 2 additions by letter; Gum Grove in Lincoln County, Dr. J. R. Carter, pastor, with 2 by letter and 8 for baptism; Johnson Station, W. R. Johnson, pastor, with 13 by letter and 16 for baptism.

The State aries church

Chu Glens Libert Mays New Farm Rienz Shady W. Co

Bay S Beaver Bethel Bethel Ebenezer Enon Lake Mossvi Stringe Vernon

Emanu Gunnis Pace Rosedal

Derma New Li Parker Duncan Mt. Com Vardam

Carrollt Centerv McCarle New Jer New Sa N. Carro Shiloh Vaiden

Bluff Sp Buena V Houlika Mt. Oliv Providen Prospect Shiloh Van Vlee

Calvary Crape C Pentress Bethel McCurtai Pine Gro Weir

Hepzibah Pine Hill Pleasant Souenlovi Stonewall

Askew M Center H Fredonia Grays Cre Horn Lak Macedonia New Pros Oak Grov Oak Hill Salem Trustlow Wool Fork

Artesia Cedar Bluf Columbus



The following churches have been aided by the State Board since 1916 in paying pastors' salaries with the total amount opposite name of church.

CHURCHES AIDED DURING PAST 13 YEARS					
The following churches have been aided by the State Board since 1916 in paying pastors' salaries with the total amount opposite name of church.					
<b>ALCORN COUNTY ASSOCIATION</b>					
Church	Amount				
Glens	123.00	Brushy Fork			
Liberty Hill	159.00	Rockport			
Mays Creek	80.00	Wesson			
New Liberty	104.00				
Farmington	100.00				
Rienzi	80.00				
Shady Grove	110.00	New Bethany			
W. Corinth	679.00	Siloam			
	1,435.00	Williamsburg			
<b>BAY SPRINGS</b>					
Bay Springs	150.00	Carter			
Beaver Dam	125.00	Anguilla			
Bethel	50.00	Arcola			
Bethel—Fouke	225.00	Bourbon			
Ebenezer	50.00	Carey			
Enon	50.00	Catchings			
Lake Como	125.00	Glen Allan			
Mossville	100.00	Louise			
Stringer	150.00	Four Mile			
Vernon	50.00	Midnight			
	1,075.00	Spanish Fort			
<b>BOLIVAR COUNTY</b>					
Emanuel	100.00	Silver City			
Gunnison	632.00	Rolling Fork			
Pace	125.00	St. Bayou			
Rosedale	150.00				
	1,007.00				
<b>CALHOUN COUNTY</b>					
Derma	600.00	Bude			
New Liberty	175.00	Hamburg			
Parker	110.00	Meadville			
Duncan Hill	75.00	Morgan Fork			
Mt. Comfort	65.00	Natchez			
Vardaman	150.00	Quentin			
	1,175.00	Spring Hill			
<b>CARROLL COUNTY</b>					
Carrollton	1,175.00	Agricola			
Centerville	475.00	Bethel			
McCarley	271.00	Burndale			
New Jerusalem	240.00	Davis School			
New Salem	100.00	Lucedale			
N. Carrollton	450.00	Rocky Creek			
Shiloh	50.00	Shady Grove			
Vaiden	1,075.00				
	3,836.00				
<b>CHICKASAW COUNTY</b>					
Bluff Springs	62.50	Leakesville			
Buena Vista	148.32	Mt. Pleasant			
Houlka	175.00	Pleasant Hill			
Mt. Olive	86.00	Mt. Vernon			
Providence	24.00	Royce			
Prospect	50.00	Salem East			
Shiloh	50.00				
Van Vleet	100.00				
	695.82				
<b>CHOCTAW COUNTY</b>					
Calvary	72.00	Bethel			
Crape Creek	50.00	Elliott			
Fentress	275.00	Enon			
Bethel	40.00	Graysport			
McCurtains Creek	50.00	Hebron			
Pine Grove	48.00	Holcomb			
Weir	1,087.50	Mt. Paran			
	1,622.50	Providence			
<b>CLARKE COUNTY</b>					
Hepzibah	36.00	Biloxi 1st			
Pine Hill	62.50	Biloxi E. Howard			
Pleasant Hill	25.00	Fendley			
Souenlovie	398.00	Grace Memorial—Gulfport			
Stonewall	325.00	Handsboro			
	846.50	Lake Shore			
<b>COLDWATER</b>					
Askew Mission or Field	1,475.00	Long Beach			
Center Hill	275.00	Lyman			
Fredonia	495.00	Maxie			
Grays Creek	618.74	McHenry			
Horn Lake	493.74	Pass Christian			
Macedonia	468.74	Saucier			
New Prospect	543.74	Wool Market			
Oak Grove	50.00				
Oak Hill	400.00				
Salem	400.00				
Trustlow	210.00				
Wool Fork	50.00				
	5,479.96				
<b>COLUMBUS</b>					
Artesia	150.00				
Cedar Bluff	109.00				
Columbus E. End	2,883.33				
<b>COPIAH COUNTY</b>					
<b>COVINGTON COUNTY</b>					
<b>DEER CREEK</b>					
<b>FRANKLIN COUNTY</b>					
<b>GEORGE COUNTY</b>					
<b>GREENE COUNTY</b>					
<b>GRENADA COUNTY</b>					
<b>HARRISON COUNTY</b>					
<b>HANCOCK COUNTY</b>					
<b>HINDS-WARREN</b>					
<b>HOLMES COUNTY</b>					
<b>ITAWAMBA COUNTY</b>					







[illegible]



MT. PISGAH		RIVERSIDE		UNION	
Little Rock	\$350.00	Clarksdale	\$6,000.00	Elmore	\$ 75.00
NESHOPA COUNTY		Dundee	1,000.00	Port Gibson	3,920.00
Dixon	\$250.00	Lula	850.00	Union Church	1,246.10
NEW CHOCTAW			\$7,850.00	Red Lick	50.00
Bethany	\$ 40.00	SCOTT COUNTY		Franklin	75.00
Hope	41.98	Mt. Olive	\$ 100.00	UNION COUNTY	
Hopewell	113.70	Forest	500.00	Bethel	\$ 250.00
Macedonia	25.00	Hebron	100.00	Ingomar	1,000.00
	\$220.68	Morton	2,180.00	Pleasant Hill	150.00
OKTIBBEHA		Ridge	100.00		\$1,400.00
Adaton	\$ 163.05	SIMPSON COUNTY		WAYNE COUNTY	
Maben	326.10	Beulah	\$ 100.00	Clara	\$450.00
Starkville	920.00	Braxton	880.00	State Line	250.00
Sturgis	500.00	Everett	200.00		\$700.00
	\$1,909.15	Harrisville	100.00	WINSTON COUNTY	
PANOLA COUNTY		Kennedy Springs	100.00	Louisville	\$500.00
Batesville	\$1,000.00	Mendenhall	600.00		
Courtland	25.00	Pleasant Hill	125.00	YALOBUSHA COUNTY	
Crowder	684.00		\$2,105.00	New Hope	\$ 300.00
Hebron	25.00	SMITH COUNTY		Oakland	200.00
Pope	745.66	Burns	\$400.00	Scobey	200.00
Union	100.00	Raleigh	476.00	Shady Grove	400.00
	\$2,579.66		\$876.00		\$1,160.00
PEARL RIVER COUNTY		SUNFLOWER		YAZOO COUNTY	
Cedar Grove	\$ 50.00	Doddsville	\$ 100.00	Benton	\$ 950.00
Caesar	100.00	Sunflower	1,000.00	Eden	500.00
Little River	200.00		\$1,100.00	Holly Bluff	260.88
Spring Hill	500.00	TALLAHATCHIE		Oak Grove	80.00
Sycamore	100.00	Tutwiler	\$500.00		\$1,790.88
Spring Cottage	284.00			ZION	
	\$1,234.00	TATE COUNTY		Enon	\$ 25.00
PIKE COUNTY		Hickory Grove	\$1,150.00	Hebron	15.00
McComb Central	\$1,000.00	Mt. Manna	655.66	Mathiston	200.00
		Union	25.00		\$240.00
PONTOTOC COUNTY			\$1,830.66	NO ASSOCIATION GIVEN	
Furrs	\$40.00	TIPPAH COUNTY		Pleasant Grove	\$ 30.00
PRENTISS COUNTY		Lone Oak	\$200.00	Antioch	25.00
Mt. Zion	\$130.44	Palmer	120.00	New Prospect	25.00
Thrasher	200.00	Pleasant Ridge	100.00	Fairview	25.00
	\$330.44	Tiplersville	375.00	Red Hill	15.00
RANKIN COUNTY			\$795.00	Church in Alcorn Co.	100.00
Leesburg	\$300.00	TISHOMINGO		Oak Grove	50.00
Mizpah	200.00	Iuka	\$250.00		
		New Liberty	150.00		
	\$500.00		\$400.00		\$270.00

### THE LAST WILL BE FIRST

Two wealthy Christians, a lawyer and a merchant, joined a party that was going around the world. Before they started, their ministers asked them to observe and remember any unusual and interesting thing they might see in the missionary countries through which the party was to travel. The men promised—carelessly, perhaps, to do so. In Korea one day they saw in the field by the side of the road a boy pulling a rude plow, while an old man held the handles and directed it. The lawyer was amused, and took a snapshot of the scene. "That's a curious picture. I suppose they are very poor," he said to the missionary, who was guide and interpreter to the party. "Yes," was the quiet reply, "that is the family of Chi Num. When the church was being built they were eager to give something to it, but they had no money; so they sold their only ox and gave the money to the church. This spring they are pulling the plow themselves." The lawyer and the business man said: "That must have been a real sacrifice." "They did not so call it," said the missionary. "They thought it was fortunate to have the ox to sell." The lawyer and the business man had not much to say. But when they reached home the lawyer took the picture to his minister and told him the story. "I want to double my pledge to the church," he said. "And give me

some plow work to do, please. I have never known what sacrifice for the church meant. A converted heathen taught me. I am ashamed to say I have never yet given anything to my church that cost me anything.' How much does the modern church member sacrifice for his religion? How many who call themselves Christians ever sold an ox and then hitched themselves up to the plow?—Church Chimes.

### WHAT IS IT TO BE A GENTLEMAN?

By H. H. Smith.

The dictionary defines a gentleman as "a well-bred man of fine feelings;" "one of gentle or refined manners."

The following words were found among General Robert E. Lee's papers, in his own hand-writing. Whether Lee was the author of this ideal of a gentleman is not stated, but it is certain that he endorsed it and exemplified it in his life.

"The forbearing use of power does not only form a touch-stone, but the manner in which an individual enjoys certain advantages over others is a test of a true gentleman. The power which the strong have over the weak, the magistrate over the citizen, the employer over the employed, the educated over the unlettered, the experienced over the confiding, even the clever over the silly

—the forbearing or inoffensive abstinence from it when the case admits it, will show the gentleman in a plain light. The gentleman does not needlessly or unnecessarily remind an offender of a wrong he may have committed against him. He can not only forgive, he can forget; and he strives for that nobleness of self and mildness of character which impart sufficient strength to let the past be but the past. A true man of honor feels humbled himself when he cannot help humbling others."

That is fine, and would that it were placed over the desk of every business man in America. Others need this ideal, too, but just now we are thinking of some business men who would be ready to fight if it were even hinted that they are not gentlemen, and yet day after day at their places of business they are overbearing and discourteous toward their employees. They do not regard the feeling of the men and women in their employ, often using language before ladies employed by them that no gentleman should use.

General Lee, who was first and last a true gentleman and had many under his authority, always lived up to this ideal. Let everyone whose position places him over others recall these words which so impressed General Lee that he wrote them in italics: "A true man of honor feels humbled himself when he cannot help humbling others."

But the Christian does not need

to go to the dictionary or a book of etiquette to learn what it means to be a gentleman. By precept and example both Jesus and Paul taught what it means to be a gentleman. Every true Christian man is a gentleman. It should not be necessary to say a "Christian gentleman," the fact that one is a Christian should carry with it the fact of his being a gentleman.

We are not surprised that Paul was a true gentleman when we read his wonderful discourse on love; for we know that he not only preached this doctrine but also lived it. Following Moffatt's translation, we quote a paragraph from this great chapter:

"Love is very patient, very kind. Love knows no jealousy; love makes no parade, gives itself no airs, is never rude, never selfish, never irritated, never resentful; love is never glad when others go wrong, love is gladdened by goodness, always slow to expose, always eager to believe the best, always hopeful, always patient."

To be a gentleman is to live in the thirteenth chapter of First Corinthians.

"Have you left anything?" is a sign placed in many American hotels. There are hotels in London where a more appropriate question to the departing guest would be "Have you anything left?"—London Opinion.



## The Baptist Record

Published every Thursday by the  
Mississippi Baptist Convention  
Board

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Jackson, Mississippi

R. B. GUNTER, Cor. Sec'y  
P. I. LIPSEY, Editor

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Obituary notices, whether direct or in the  
form of resolutions of 100 words, and mar-  
riage notices of 25 words, inserted free. All  
over these amounts will cost one cent a word,  
which must accompany the notice.

## East Mississippi Department

By R. L. Breland

### At Decatur

The annual revival meeting began  
at Decatur the second Sunday and  
closed the third Sunday in August.  
The writer assisted Pastor J. E. Mc-  
Craw. The Lord graciously blessed  
the church and gave a good meeting.  
There were 28 baptized and 11 came  
by letter, totaling 39 additions. We  
praise God for His goodness.

This was the sixth revival meeting  
I have held with this good church:

### "Mission Window"



## SOUTHERN BAPTIST THEOLOGICAL SEMINARY

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### FEATURES

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Wedding of Religion and  
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lowships, A Great Evangelist-  
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and Impact, A Comprehensive  
Curriculum, Practical Work  
and Pastoral Opportunities, A  
Central and Accessible Loca-  
tion, A Large, Well-equipped  
Library, A Campus of Natural  
Beauty and Architectural  
Charm, World Prestige, Etc.

four of them many years ago over in  
the old building beside the ceme-  
tery, and now two in succession in  
the new building up town with a  
new name, Clarke-Venable Memorial,  
in honor of Rev. N. L. Clarke, the  
founder, and Dr. R. A. Venable, who  
led in the building of the new house  
of worship.

This church has more than 300  
members, some of the finest in the  
land. Nearly all of the county offi-  
cers, the county lady demonstration  
agent, the county court stenogra-  
pher, the banker, and many of the  
business men of the town are mem-  
bers of this church, and some of the  
teachers in the good school, which is  
now a Junior College.

R. H. Day, a leading attorney, is  
Superintendent of the Sunday  
School; M. B. Potter, the banker, is  
teacher of the Bible class; M. J.  
Scarborough, County Superintend-  
ent of Education, is choir director,  
and led the music splendidly during  
the revival; Mrs. F. Gaines is Presi-  
dent of the W. M. U., which has two  
circles and is doing a fine work;  
Prof. and Mrs. Jackson, of the school  
faculty, are helpful workers, and  
Bro. Charles McMullan, a prominent  
farmer, is chairman of the fine board  
of deacons, and Q. Q. Graham is  
the efficient clerk. The pastor is  
happy, the church seemed satisfied,  
and called him to the pastorate  
again for 1930. It is delightful to  
work where such harmony and fel-  
lowship prevail.

Among those baptized were three  
of the pastor's children. He and his  
good wife were happy. Glad to find  
his good wife enjoying better health.  
May she soon be fully well.

Notwithstanding the fact that oth-  
er meetings were in progress near  
by, and circuit court was in session,  
we had great crowds, the house full  
nearly every service, the largest  
crowd being on the last night of the  
meeting.

Many attended from Beulah, Oak-  
land, Neshoba, Union, Stratton, and  
other places, many from where I  
was once pastor, so I had a good  
time meeting dear old friends as  
well as in the happy service of the  
Master. Mrs. Nancy Graham and  
Mrs. Mattie Reynolds of Beulah  
were among those who attended  
some, and delighted the writer with  
their presence. Elders A. H. Chil-  
dress, Cooper and Ethel Winstead  
dropped in for a service each.

May the Lord bless this good  
church and its pastor. An invita-  
tion was extended for the writer to  
return and help in the meeting there  
one year hence.

### Notes and Comments

The writer, accompanied by his  
wife, are in northern Missouri this  
week, where he is engaged in doing  
the preaching in Providence Baptist  
Church, Williamstown, where Eld.  
Thos. J. Smith, a Mississippi boy, is  
the beloved pastor. Hope to be back  
in Coffeeville by Sept. 3rd. Pray  
for us.

Rev. Earl Brooks, a Mississippi  
boy, whose parents live at Lake,  
Miss., is pastor of a group of Bap-  
tist churches here in northeast Mis-

souri, and I heard good reports from  
him and his work.

I attended one day's session of the  
Pleasant Grove Baptist Association  
which met with Luray Baptist  
Church Aug. 21-22. Dr. C. R. Long,  
a dentist, was moderator, and Eld.  
Griggs was clerk. They seemed to  
be orthodox Baptists all right, and  
did their work a bit differently from  
the way we do it in Mississippi.

While crossing the Ohio River into  
Cairo, Ill., on a ferry, I chanced to  
engage in conversation with an at-  
torney from Evansville, Ind. I was  
delighted to hear him remark: "I  
have had to do with all kinds and  
classes of people from the highest  
to the lowest, and my firm conviction  
from my observation is that  
the greatest need today is to put  
more of the religion of Jesus Christ  
into the business affairs of our peo-  
ple everywhere." When our leading  
men begin to see things this way  
conditions are sure to improve. Lord,  
hasten the day.

While at Decatur I visited Mrs.  
Viverette, the aged widow of the  
late James Viverette, who lives with  
her daughter, Mrs. Lee Sanging, at  
Newton. She is infirm and feeble  
now but she still loves the Lord.  
She is my dear friend. Sorry to  
find Bro. Tommie Viverette of Ne-  
shoba here sick and who will go to  
Magee for treatment soon, or may  
be there already. Fine boy with a  
fine wife, and may he soon be well  
again.

### CHOOSE YOUR DELEGATES

The No-Tobacco League of Ameri-  
ca will hold its annual convention at  
Winona Lake, Indiana, on August  
26 and 27. The reports of the of-  
ficers will show that it has had one  
of the best years in its history.

One of the principal matters to  
be considered at the convention will  
be the perfection of a campaign for  
securing signatures to petitions to  
congress to pass the Smoot Bill. The  
purpose of the bill is to amend the  
Food and Drugs Act by extending  
its provisions to tobacco and tobac-  
co products.

This campaign has been under way  
more than a month and is making  
splendid progress all over the na-  
tion. Plans must be enlarged so as  
to take in every school district in  
the land.

Churches and other organizations  
interested in counteracting the ef-  
forts of the tobaccoists to spread  
the use of tobacco among the wo-  
men and children of our land are in-  
vited to send delegates to the con-  
vention.

### MY WISH

Lavid E. Guyton.

If I could sing a little song  
To boost you up a bit,  
The weary while you trudge along,  
Though rhyme and rhythm should  
be wrong,  
I should not mind the sneering  
throng.  
So you were helped by it.

If I could shine a little light  
To brighten up your way,  
Amid the shadows of the night,  
That deepen down to fret and fright,  
I should not heed the cynic's slight,  
So you were glad and gay.

If I could reach a helping hand  
To ease your heavy load,  
Where rugged rocks in sternness  
stand  
Grim giants in a lonely land,  
My soul with rapture should expand,  
So smoother ran your road.

If I could bring one little gift  
Of any kind, in any way,  
If I could lend a little lift,  
Or mend some tiny rent or rift,  
For you, my friends, who are a-  
drift,  
I'd thank the Lord for such a day.

Pompous Lady (visiting Paris):  
"Garcong, garcong, don—don—dun  
—donner moi—Oh, why don't you  
waiters understand English?"

Waiter (politely): "Why doesn't  
madam speak it?"—Pearson's.

### A HOME WITH HOSPITAL SERVICE

The Missouri Home for Aged  
Baptists, located at Ironton,  
Mo., in Arcadia Valley, Heart  
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## The Sunday School Department

### SUNDAY SCHOOL LESSON

September 1, 1929

Ezra's Return to Jerusalem,  
Ezra 7:6-10; 8:21-23, 31, 32

(From Points for Emphasis by H. C. Moore)

**Golden Text**—The hand of our God is upon all them that seek him, for good. Ezra 8:22.

1. Preparation was made by the leader. First of all, Ezra was a skilled copyist and interpreter of the law of Moses. He was also influential at court for the king readily granted his request in its entirety, although Ezra attributed it more to divine favor than to his own influence. He was able to gather about him a fine group of prominent religious leaders who could effectively co-operate with him in the reforms proposed at Jerusalem. As he faced a great new task he determined to be as capable and efficient as possible. He therefore, took his mission seriously to heart. He made a special study of the law of the Lord. He made it his chief business to translate the Scripture into his own character and conduct. And he qualified himself to teach his fellowmen the statutes in the Word of God.

2. Prayer featured the fast on the eve of departure. Probably by appointment the Jews who were to form this second body of immigrants met at the river Ahava, supposed to have been a canal in the vicinity of Babylon. Before setting out on their journey with its weariness and peril they spent a season in prayer and fasting. They desired spiritual culture and journeying mercies. With large treasure, with many women and children in their care, with no military escort, and with a robber-infested route of 700 miles before them, they had special need for the divine help which they preferred to the help of the Persian Empire. Having expressed their confidence in God, they could not consistently request a guard for the journey. So their prayer was for a definite object; it was so earnest that it was accompanied with fasting; it was so humble and united and believing that Ezra had assurance of protection before the fast ended.

3. Progress was made according to program. The camp on the banks of the Ahava was abandoned in March and it took them till June to reach the end of their journey. It is not unlikely that during the four months they were on the way they were threatened repeatedly by robber bands, but they were divinely delivered from them all. Finally they reached the sacred soil of Canaan and came to Jerusalem where they rested for three days after the long journey. Then courtesies were exchanged, the treasure was properly deposited, the returned exiles made their offerings, and the reforms were inaugurated.

### NEW NOTES

#### YOUNG PEOPLE AND ADULTS When Ordering Sunday School Literature

##### Challenge

The Challenge is the name of the new paper for our young people and adults. It is an eight page paper with interesting Sunday reading. Besides stories, both short and serial, there are clever articles on subjects that we have always wanted to know about, never knew just where to find and never dared ask about for we dread exposing our ignorance. There are poems, "Book-a-Week Briefs", news of the "Baptist World" and a "Southern Baptist Who's Who". Puzzles with words taken from the day's Sunday School lesson text are intriguingly called "Sundaygraphs". This splendid paper may be ordered from the Sunday School Board at Nashville, Tenn., for 22½ cents for the quarter (thirteen issues). Order with the Sunday School literature.

##### Election

Now is the time to begin getting the teachers and officers necessary to man your department enlisted and elected by the church when the rest of the church officers are elected. There will be new classes organized for the promoted Intermediates. Soon will come the election of class officers for the new year's work. Be sure and order for them SUNDAY SCHOOL YOUNG PEOPLE AND ADULTS with the literature order. The October number is a special president's number which will be of vital assistance to the new officers in starting the year's work. Dr. Gaines S. Dobbins begins in this issue a series for teachers of young people and adults on the improvement of Teaching. These articles are practical helps whereby one can actually do what every teacher of the Word longs to do—improve himself as a teacher and thereby make his teaching more effective in the lives of his pupils. Secretary Hudgins has said a good word: "Put down what your pupil knows when you start to teach him. A few months later, put down what he now knows. Subtract. There should be a 'difference'!" It might be added that another test of teaching is to change the word know to do. But the real test of one's teaching is when one changes the word to be! It is along this line that Dr. Dobbins is guiding the teachers of the South in this series—leading the teacher to help their pupils to know, do and be. Order this magazine when ordering Sunday School literature. Price 25c per quarter (three issues).

##### NOTICE

An effort is being made to have in each of the 72 district associations a meeting of the Sunday School

leaders sometime during September or October to consider the new plan of associational organization and program of work that has been perfected by the Sunday School Board. We would like to have at this meeting the Pastors, Sunday School Superintendents and other workers from each church. The time and place of your meeting will be announced by one of your local men. A State Sunday School Field Worker will be present to explain the plan of organization and outline the program of work. If at the meeting you see fit to adopt the suggestions, steps will be taken toward a permanent organization to carry out the program of work. Will you not co-operate with us in order that we may have better Sunday Schools over the State?

—Lloyd Garland, Field Worker.

#### A VACATION AND AN APPRECIATION

The writer has just returned to Florida from a month's vacation in Mississippi. It had been seventeen years since I moved from Laurel. The greater part of my vacation was spent in communities centering around Bay Springs, Jasper County where I had lived in that county. During that time nearly all my forebearers and many of my contemporaries have passed away. It was like meeting strangers in a strange land. And yet many of the old landmarks are to be seen along the highways and byways. And, too, a good many of my former comrades and acquaintances are yet living. With these I had the time of my life.

I visited in Heidelberg, Laurel, Bay Springs, Sylvarena, Louin and Burnside. Assisted Rev. T. J. Waldrop in meetings at Fouke in Jasper county and at Union in Smith county. I also assisted Rev. S. J. Rhodes in a meeting at Stallo. In

these meetings a number found Jesus and more found the churches. Large congregations attended upon our ministry in these churches. Besides these three meetings I had the happy privilege of preaching in West End and Second Avenue churches, Laurel; and at Sylvarena, Enon, Bay Springs, Antioch and Louin. In all I delivered forty-two messages to as many congregations.

Withal, it was a wonderful vacation, and I trust, profitable, in every way. My mind is refreshed, my soul strengthened, and my body more physically fit for the complex duties of a full time pastorate. And I am at home again in the full enjoyment of the fellowship of my brethren and the companionship of my family. The incomparable Dr. A. J. Holt of Arcadia, Florida supplied for me during my absence. All things are well. God be praised for it all. To Him belongeth the victory and the glory. Amen!

T. E. Waldrop, Pastor,  
DeLaney St. Bap. Church,  
Orlando, Florida.

#### NEWTON

We are having a fine meeting at Newton this week. Bro. Estes of Bogalusa, La., is with us and is preaching with great power. Jack Perkins of Clarke College is leading the singing. Great crowds are attending the services and much interest is being manifested. We are happy over results and are grateful to God for His blessings.

—J. E. Wills, Pastor.

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### The Bride of Christ—W. W. WEEKS, \$1.75

The large and devoted constituency which read his earlier volumes rejoice in receiving this new book. Here are combined correct theology, spiritual power, practical application and beautiful expression. Dr. Chas. George Smith of Toronto has contributed the introductory biographical chapter which is peculiarly attractive.

### Faith Lambert

MAUD C. JACKSON, \$1.25

In which the very best qualities of a manly man respond to all that is fine and true in a lovely young woman. They are typical representatives of two almost antagonistic college interests. A beautiful love story woven into a treatment of the modern college campus and revealing all sides of college life.

### Rainbow Gleams

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All readers of *The Life Beautiful* will receive with genuine satisfaction the announcement of *Rainbow Gleams*, by the same author. All readers of devotional and inspirational literature will find in it the complete realization of even their most enthusiastic anticipations.

### The Diamond Shield—SAMUEL JUDSON PORTER, \$1.50

All who recognize the ministry of Christian love as the world's redeeming hope will greatly appreciate this book. The author uses an ancient legend as his symbol and proceeds to a thorough and profound analysis of love in the life we live. It is a superb and thought-provoking study of Christian love in all of its magnificence.



# The Children's Circle

Mrs. P. I. Lipsey

Bible Study: 2 Kings 11:1-21

Perhaps you never thought that a boy could be King when he was seven years old, but this boy Joash was. His father was killed when Joash was a baby, and when this happened, his grandmother, Athaliah, the daughter herself of a wicked woman, Jezebel, who worshipped idols, wanted to be queen herself, and she tried to kill all her son's children. Do you understand that? She was their grandmother, and she had them all killed except this little Joash, who was hidden from her! Joash's aunt, Jehosheba, hid the baby in one of the rooms of the temple, the best place, perhaps, she could have found, for very few cared to worship there now. Six years the little boy lived in the temple, perhaps thought to be the son of Jehosheba by any who noticed him. His wicked grandmother ruled the country of Judah, and set up the worship of idols. When he was seven years old, his aunt and her husband Jehoiada, who was also priest of God, thought the time had come to make him King. So Jehosheba told a number of his friends, officers of the guard around the temple, and others, about the little prince, making them promise solemnly not to let it be known, and the Sabbath was taken as the day to make him King, because there were not so many on guard about the temple on that day, only one-fifth as many. Every precaution was taken to keep the little King safe, two close lines of soldiers forming a hedge around him, when he was led into the temple near the altar. The crown was put on his head, and the Testimony, probably the Ten Commandments and part of Moses' Law, was lightly set on his head for a moment; he was anointed with oil, and the people clapped their hands with joy, and cried, "Long live the King!" The sound of this, and the blast of the rams' horns, with the softer music of the silver trumpets, came to the ears of the wicked Queen, Athaliah, and, brave as she was, she came from her palace to the temple. When she saw the crowd, and in the midst of the soldiers, her little grandson, clothed in royal robes, with the crown on his head, she knew the end had come for her. The priest gave orders that she should not be killed in the Lord's house, so she went out to the palace, and there she was "Slain with the sword". Joash sat on the throne of the Kings, and the people were glad. Of course, so small a boy did not know enough really to rule, so Jehoiada, his uncle, was a sort of tutor and teacher to him, and we are told that Joash did that which was right in the eyes of the Lord as long as this dear teacher lived.

My dear Children:

When I shut my eyes, I can see you all getting ready to go to school, and being glad about it. Blue-eyed, black-eyed, brown-eyed, gray-eyed, hazel-eyed, and some say, cat-eyed, you are all getting books and pencils and crayons and erasers, and new shoes, and neckties, and flowers for teacher, ready to go to school. There's one thing I want you to take with you, a kind spirit, that will think often of the other children, and not always of yourself. And don't always insist on having things done just like you want them, be willing for the others to have some things their way. Is that enough of preaching? All right, but take this little text, and try to be as it says. Blessed are the peace-makers: for they shall be called the children of

God. Matthew 5:9.

Don't forget our scholarship. About \$10 more this month.

Much love from

Mrs. Lipsey.

Enid, Miss., Aug. 12, 1929.

Dearest Mrs. Lipsey:

May I join your happy Circle of boys and girls? My Grandpa takes the paper and I sure do enjoy reading the children's page, as I like to read so well. I am a country girl and like country life fine. I am 12 years old. I will now describe myself. I have black hair, fair complexion, and brown eyes. I will be 13 years old the 16th of December. Do I have a twin? If so, please write to me. I have three brothers, and three sisters. I am still blessed with Father and Mother, for which I am thankful. Dear boys and girls, come up here and eat watermelons with me. I sure will be glad when school starts. I will be in the seventh grade. I have a baby sister for my pet. I will close for this time, hoping my letter will be in print. With love,

Jimmie Lay.

That's a nice invitation you're giving, Jimmie. You have the best pet of all, except one—a baby brother. And he's no better.

Newton, Miss., Aug. 17, 1929.

Dear Mrs. Lipsey:

I enjoy reading the Children's Page in The Baptist Record. My little cousin, Jacqueline James and I are sending a dime apiece to the Orphans' Home. We have one pet, and it is a Shetland pony. With love,

Joseph Allmon and

Jacqueline James.

Don't ride your pet too hard, Joseph and Jackie. Can he carry double, or rather, will he? We are so much obliged for the money.

Carthage, Miss., Aug. 10, 1929.

Kind Mrs. Lipsey:

We take the Record, and I enjoy reading it. I was 11 years old the 9th of July, and will study the sixth grade when school begins. I am a blonde. Enclosed you will find 10 cents for the B. B. I. girl, in whom I am so much interested. I have two sisters and three brothers. The baby is my pet. I am very thankful for both Father and Mother. If I were to give my solution to Jeannie Howe's puzzle, I would say it was a good little sneeze. Am I right? Your little friend,

Edna Ruth Adams.

Nobody knows about that puzzle business, Edna Ruth: it is a dead secret. We thank you for the money.

Porterville, Miss., Aug. 5, 1929.

Dear Mrs. Lipsey:

May I join the children's happy band? I am five years old, and live out in the country at a lumber mill. I can't go to S. S. regularly because I live so far from the church. I try to be good and help Mother all I can. I have no sisters or brothers, so you see Mother and I are pals. I enjoy having her read the children's letters. Enclosed find ten cents for the B. B. I. girl. Your friend,

Ruth Hogan.

Mother is a good pal, Ruthie, as I see from the 10 cents. Keep on trying to be good.

Sylvarena, Miss., Aug. 10, 1929.

Dear Mrs. Lipsey:

I have written to the Children's Page once before. I wonder if you have forgotten me? I know Dr. Lipsey. He has been in our home. I am 9 years old, and will be in the fifth grade this year. Our school

begins next Monday. I will be so glad. I have no sisters and brothers, and I get to play with the children at school as well as to learn my lessons. I have 3 little orphan chickens for my pets. They come to me every evening to be put in their box to sleep. I go to Sunday School every Sunday, and I love my teacher very much. Her name is Mrs. Eula Houston. Our Superintendent is Mrs. Sally Smith. We all love her so much. Everyone calls her Aunt Sally. I am sending 10 cents for Miss Gladys. I would love to see Jeannie Howe when she comes to your home. Love to all.

Juanita Rae Jones.

I wonder if you are ever going to be able to eat those pet chickens, Juanita? Miss Gladys is obliged that you thought of her. Why not come to see little Jeannie?

Clinton, Miss., Aug. 5, 1929.

Dear Mrs. Lipsey:

I have just been away on a long trip and had a nice time. We drove up to Washington and on our way we went up on Lookout Mountain and to Natural Bridge. Both of them sure are pretty. While we were up there we went up to New York for a day and also Chesapeake Beach. We had a good time and came back on the train. I am sending 50c for the B. B. I. girl. Your friend,

Evelyn Sandidge.

That was certainly a fine trip, Evelyn. I know you and Mother enjoyed it. You are sweet to send such a good contribution.

Walnut Grove, Miss., Aug. 9, 1929.

Dear Mrs. Lipsey:

I am a little girl 11 years old. I live on a farm of 80 acres of land. I go to school at Walnut Grove. I will be in the sixth grade next term. I live close to my Grandmother and stay with her lots. With love for all,

Ollie Dean Anglin.

This is a nice time to live on a farm, I should think, Ollie. Peaches and apples and watermelons are mighty good.

Kosciusko, Miss., Aug. 16, 1929.

Dear Mrs. Lipsey:

I am a little boy five years old. I have two sisters and one brother. I have a sister 3 weeks old tomorrow. I have written before on contest but I did not win. I am sending five cents for the B. B. I. girl. Hope to be a member.

Thomas Dunn.

Thank you for the money, Tommy. You know we can't all win in a contest, more of us have to lose than win. But maybe another time you might win, for somebody has to, you know.

Embry, Miss., Aug. 10, 1929.

Dear Mrs. Lipsey:

May I join your Children's Circle? I am 2 years old. I have my Mother's sister's birthday. She gave me a little suit for a birthday present. I like so much to visit my Grandmother (Ma as I call her). I am sending 10c for the B. B. I. girl and will send some for the Orphans at another time. Mrs. Lipsey, please print this letter for me, as I want to surprise my Grandmother Cooper, also Daddy and Mother. I have a little sister younger than I am. Much love to all the Circle.

Carl Edward Cooper.

Little sister must send a letter, too, Carl, when you write again. You know we have all ages in our Circle. Thank you for the money.

Gulfport, Miss., Aug. 5, 1929.

Dear Mrs. Lipsey:

I have never written the Circle before, but I have been wanting to for a long time. I was twelve years old August the first. I will be in the seventh grade this year. I go to S. S. every Sunday, and am in the Junior Department. I am sending a dime for the B. B. I. girl. With love to all, Your new member,

Estelle Sorrels.

Don't wait so long to write next time, Estelle. It's mighty nice that it's nearly time for school to open, isn't it? Your dime will help our scholarship.

## GOOD MEETINGS

We have just closed two splendid revivals, one at Walnut and one at Birdie.

At Walnut we have the largest consolidated school in the county. I preach here two Sunday afternoons in each month. We have a fine S. S., W. M. S., and B. Y. P. U. It was our pleasure to have Dr. C. S. Henderson of Greenville to do the preaching in our meeting at this place. He is one of the greatest helpers, both to church and pastor that it has ever been my privilege to have with me in a meeting. Dr. Henderson believes the Bible to be the inspired Word of God, and preaches it as such with great power. He is congenial both with pastor and people and we all learned to love him very much.

The pastor, who had charge of the music, was ably assisted by Miss Erna Dudley of Pace, a very talented musician, and a consecrated young Christian.

God greatly blessed our efforts in this meeting. The visible results were 33 for baptism and 10 by letter. There was also a good spiritual revival in the church.

At the close of the meeting a generous offering was made Bro. Henderson and Miss Dudley as a token of appreciation of their services.

We just thank the Lord for the results of the meeting.

My second meeting was at Birdie. The pastor had charge of the music, assisted at the piano by Miss Mildred Hightower, and did the preaching also. The interest was good throughout the meeting. There were 15 additions to the church, 7 of them being by baptism. Among those for baptism was one man 67 years of age.

This Church gave the pastor a nice pounding of canned goods and other good eats, and also made a generous offering at the close of the meeting.

I preach at Marks twice each Sunday, and at Walnut two Sunday afternoons; at Birdie one Sunday afternoon and at Locke Station, a mission station of our church, one Sunday afternoon each month.

Our church here at Marks has the finest spirit that we have ever had, with conversions all through the year.

We thank God for His continued blessings upon us as we try to follow His leadership.

Fraternally,

—L. S. Cole, Marks, Miss.

Young Lady (on first visit to Western ranch). "For what purpose do you use that coil of line on your saddle?"

Cowpuncher. "That line, as you call it, lady, we use for catching cattle and horses."

Young Lady. "Oh, indeed! Now, may I ask what do you use for bait?"—The Boys' Weekly.



## HENRY FORD ON PROHIBITION Here Is An Article You Must Not Fail To Read.

In a copyrighted story written exclusively for the North American Newspaper Alliance and published in a recent issue of the papers in this Alliance, A. M. Smith under date line Detroit, Mich., June 22, gives the following report on an interview with Henry Ford, touching the vital matter of prohibition and its enforcement. At the present time this is a matter of such deep interest and far-reaching concern, we are glad to pass it on to our readers:

"The Eighteenth Amendment was exactly the right way to do it in this country," Mr. Ford said.

"It may not be the right way for England, or for Germany, but it was for us. We had to take a stand. We could not afford to experiment as Canada is doing. We had to make a clean sweep of it. That is the American way.

"Now, the idea that government agencies can not stop rum-running and rum-brewing is utterly ridiculous. They can stop it whenever they want to. It is not a case of closing 20,000 blind pigs; it is a case of shutting off the half-dozen sources that supply the pigs. These sources are known. They could be dried up overnight. And some night they will be. Prohibition isn't coming, it's here.

"For one thing there is far too much talk by minor government agents about what they have done or are going to do. Nobody listens

## HEALING HUMANITY'S HURT

### A True Hospital Story

Mr. H. is from Arkansas. He had lost one foot in an accident, and now the other was infected and the leg had to be amputated near the knee. He was sent to us as a charity patient, his wife coming with him. Several children were left at home with neighbors. The Red Cross furnished railway fare to New Orleans, and this hospital bore all the cost of hospitalization. The poor man's life hung in the balances, but skillful surgery and gentle, expert nursing were rewarded with a saved life and the happy wife took her husband home last week. Both legs are off below the knees, but the children are not orphans, the wife is not a widow, and something will be found for the poor man to do.

It was a Christian ministry to serve that man in his suffering and need. Did you have part in it?

### A Dollar Will Help

## SOUTHERN BAPTIST HOSPITAL

New Orleans, Louisiana

to it any more—there is too big a gap between the talk and the action.

"Prohibition officers should be silenced. Let them work quietly. Let their work speak for itself. What we want is the source of booze dried up, not newspaper interviews every day. I never knew a talking organization to do much anyway. The prohibition forces need somebody to shut them up and teach them how to work.

"We don't need any further speeches or persuasion about prohibition. The people of this country know they are better off without alcoholism. If the Eighteenth Amendment seems drastic to some, the rest of us know that in this country of the melting pot, with a mixture of peoples who have not learned the American idea, the only way to get rid of booze was to get rid of it. Not argue with it, but kick it out.

"You can't argue with a man who is ignorant of the best traditions of this country. The ax is the only thing for a national bad habit that has its roots sunk in the soil of ignorance. That is where the Eighteenth Amendment came in, and it was a little late, rather than too early. If there is only one way to do a thing the sooner it is done the better.

"People talk about prohibition as if it were something that could be settled in magazines or newspaper debates. I don't look at it that way at all. All you have to do to get a straight view of the question is to visualize the return of booze. Go up to Dearborn here and put saloons on the corners where they used to be, with the loafers sitting around outside and the workmen crowding around on pay nights and half the payroll home 'sick' the next day. That's all you have to do. Get out the old picture and look at it. Walk down your own street and say: 'There will be a saloon here, and one there, and one yonder.' That settles prohibition for you.

"And then figure up that these places will have to be supported by customers—and that means your sons; and that a large percentage will turn into drunkards, with suffering wives and daughters. No, there is no hope of booze coming back.

"I believe that a good singeing, rigid application of the regulations by government agencies is the only way to settle this question of the rum crowd. They need not look to me for sympathy—I have none for them. If I have not entirely misunderstood the temper of the present administration, these law-breakers will get more and more singeing until they learn that American law is to be obeyed by people in this country.

"The idea that the country would be better off with legalized rum and beer shows how ridiculous the 'wet' type of mind can be. If by some now inconceivable method the country should vote 'wet' tomorrow there would occur such a revulsion of feeling within three months that prohibition would be restored with penalties so drastic as to be terrible. Once throw alcohol into American

industry and traffic and prosperity, as at present organized, and the effect would be as terrible as a war. The people would never stand for it.

"There is not an employer or employee in the country who will not agree that the conditions of industry have vastly improved as a result of the disappearance of alcoholic stimulants. We used to fight beer and whiskey continually—and it was a hard fight—in order to have a fairly representative labor roster on Monday mornings. It was only as workmen found that we meant business when we said that any user of alcohol would not be employed, or retained in employment, by the Ford Motor Company, that we got factories to running as they ought.

"A man her and there, out of place or out of working condition because he has been boozing, can upset the operations of an entire department of an industrial plant and hinder or even endanger his fellow-workmen.

"The plea is made that prohibition robs a man of his personal liberty. One of my best friends, discussing this ballyhoo about the loss of personal liberty through the eighteenth amendment, said: 'The thing that takes away most of my personal liberty is the alarm clock.' What he meant was that every good citizen is yielding something for the general good, and that there is a kind of personal liberty—like that of lolling in idleness—which we are better off without.

"Anyway, no man of sense has any right to mention alcohol and personal liberty in the same breath. My long observation of drinking men does not report a single case where personal liberty survived drinking. Some of the best men I have known have lost all their personal liberty through alcohol."

Asked about conditions in factories and assembly plants in foreign countries, Mr. Ford said there was a general false idea in this country about the use of alcoholic beverages in England and Europe.

"We do not tolerate habitual drinkers in any of our plants, no matter where located," he said. "We have no trouble whatever in the tractor factory in Ireland. The people want work; they know our rules; they respond honestly and live up to the code. Besides, they are not such general hard drinkers in the British Isles as we have fancied them. The capable workman is a sober man wherever you find him and we hire only capable workmen. Some people think the British and

French workmen are great drinkers. Our factories in those countries are as sober as our factories here.

"On my last visit to London I saw only two men under the influence of alcohol, and"—this with a whimsical smile—"one of them was a reporter. He wasn't quite under, but enough to confuse imagination with fact."

"Prohibition sentiment is growing all over the civilized world. England is definitely set in that direction. It will probably handle the problem in a different way from our method—because it can. England is gradually clamping on stricter regulations, gradually closing out the 'pubs.' There is no such welter of drunkenness in London as there once was in certain of its quarters.

"The same can be said generally of continental Europe. The best workmen, the world over, are teetotalers, and there is a much larger proportion of them in Europe than we generally suppose.

"Prohibition—or inhibition, leaving it entirely alone, is the only thing for a healthy, wholesome, enlightened individual to do with booze.

"The newspapers could help, but I am afraid they haven't helped—much. Their treatment of government officers in print is sometimes vicious. I should think that citizens would soon begin to take notice of the underhand fight against the government. It would be very foolish to think that the government is fighting a dubious battle on the rum front. The government can't lose.

"Don't make any mistake about this. Prohibition is here: it is here to stay; it will work; the law can be enforced and is being enforced and enforcement will get tighter as time goes on. The Eighteenth Amendment and its drastic enforcement are the only way prohibition could be made a reality in this country."

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For information, write to any one of the owners of the subdivision:

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Dr. R. W. Hall, Lamar Life Bldg., Jackson, Miss.  
J. R. Hitt, Clinton, Miss.  
H. M. Harris, Clinton, Miss.



## B. Y. P. U. Department

"We Study That We May Serve"

AUBER J. WILDS, General Secretary  
Oxford, Mississippi

M—ethods  
E—mbodying  
M—odern  
P—lans, and  
H—elpful  
I—nstructions in  
S—ystems

T—hat  
E—very church  
N—eeds  
N—OW

The above mark something of what awaits those who attend the South-wide B. Y. P. U. Conference to be held in Memphis beginning December 31st. Mark your calendar and make yourself a Christmas present of a trip to the first South-wide B. Y. P. U. Conference.

### Concord Church Organizes B. Y. P. U.

We are happy to add to our list a Senior union from the Concord Church near McCalls Creek. Miss Mable Burris reports the organization and gives the following as officers of the organization: President, Mable Burris; Vice-President, Velma Burris; Secretary, Isabel Taylor; Treasurer, Blanche Davis; Group Captains, Lula Gill and Hampton Burris. This union has been organized several months, it seems, and is doing splendid work, and we hope to be able to add them to our A-1 list at the close of this quarter.

### Seventy-Five Words

It takes just half a minute to say, in an ordinary conversational voice, seventy-five words. What kind of a talk could you get up that would include just seventy-five words? Multiply that by FOUR and you have three hundred words, or enough words to make a two minute talk. The point is that no B. Y. P. U. member taking part on program should be willing to let his part on program take less than two minutes or three hundred words. TIME YOURSELF and see what your record is. Let's make the Weekly Program mean something to those attending the B. Y. P. U. The program should take twenty minutes, no more, no less.

### 10,000

Ten thousand is a big figure, but we have set that as our goal for this year for Study Course Awards. We have just a little over two months now as we count from November first to November first, so if your union has not had its study course HAVE IT NOW.

### Bethsaida Intermediates

The Intermediate B. Y. P. U. of Bethsaida Church, Neshoba County, during the week the B. Y. P. U. workers were in Neshoba County conducting a church to church campaign, invited Mr. Pennebaker to teach a study course for them. The

work was to begin Friday night and run through Saturday morning, afternoon and night. There were twelve who enrolled and all twelve finished the course and took the examination. Four other members were hindered on account of sickness. While Mr. Pennebaker was teaching the Intermediates, Mr. Terry was teaching the Seniors. The Intermediates have reached the Standard of Excellence thus far and we are indebted to R. B. Moore, president of the Intermediate union, for this splendid report of the work.

### Leake Co. Associational B. Y. P. U.

Leake County Associational B. Y. P. U. met with the Tuscola Church on the third Sunday and a very interesting program was given. It was the privilege of your Secretary to be present and speak in the morning. The afternoon was devoted to a program promoting missions and tithing. The Tuscola B. Y. P. U. gave a splendid missionary program on Africa, and the Lena B. Y. P. U. gave the play "The Trial of the Robbers". A sword drill was also a part of the program, with Juniors and Intermediates present taking part. Miss Walton, the president, had offered a B. Y. P. U. pin to the Junior and Intermediate winning the drill, and so presented to Elizabeth Denson of Tuscola the Intermediate pin and to Lucile Hancock of Lena the Junior pin. On account of health Miss Walton felt it necessary to resign the office of president, and Mr. McDonald Bell was elected to fill the unexpired term. The next meeting will be held at Lena on the third Sunday in November.

### Simpson Has Second Meeting

The Simpson County Associational B. Y. P. U. held its second meeting under its new organization on the third Sunday afternoon at D'Lo. Mr. Talbert represented the State B. Y. P. U. Department and reports a good program. The D'Lo B. Y. P. U. gave the program except for the talk Mr. Talbert made, and every one was helped as a result of the day's work.

### RICHMOND MEETING

It was my privilege to do the preaching in a meeting at Richmond Church near Tupelo. Brother M. E. Haddon, who was pastor, resigned to go to Leaf, Miss., where he is Principal of the public school and will be available for pastor of Baptist churches near that place. Brother Haddon was able to be with us only one day of the meeting. A short, tender farewell service was had that night where great demonstrations of the people's confidence and love for Brother Haddon and his wife were shown. They did excellent work at Richmond, having served the church as pastor for some five years, being called a second time

## Mississippi Woman's College

A Standard College for Young Women. A Full Member of the Association of Colleges and Secondary Schools of the South, which is the Official Accrediting Agency of the Southern States.

Member of the Mississippi Association of Colleges; Southern Association of Colleges for Women; Association of American Colleges; American Council of Education.

We are now ready to accept reservation fees of \$12.50 each for rooms in Love Cottage, Dockery Hall, Johnson Hall and Ross Hall. The rooms in Love Cottage and Dockery Hall are run on the self-help plan, and, therefore, lower in price. Rooms will be assigned in order of application.

Every advantage needed for the development of Christian womanhood. Here your daughter will be grounded in the fundamentals of the Christian religion. Student body large enough to have the enthusiasm of numbers, not large enough to prevent giving personal attention to each student.

The very highest advantages in Piano, Violin, Pipe Organ, Speech Arts, Art, and Home Economics. Elwood S. Roeder, Director of Music and head of the Piano Department, Barbara Stoudt-Roeder, head of the Voice Department, are well known in musical circles in the United States. They have been with the Woman's College eight years. One of the two State Music Normals carried on in the summer is located at the Woman's College.

The earlier the reservation for a room, the more satisfactory will be the location of your daughter.

For new bulletin and view book address

J. L. JOHNSON,  
Hattiesburg, Miss.

after they had gone away to another field.

It was our fortune to be elected as Moderator of the church for the time of the meeting. Dr. H. R. Holcomb of Tupelo will serve as pastor, preaching fourth Sunday afternoons. My preacher brother, E. D. Estes, pastor at Helena, Oklahoma, was visiting relatives and assisted us very much with music until Wednesday night, when he had to return to his work in Oklahoma. My deacon brother, B. J., helped later with the music. At every service several of my relatives were present. This was a new experience, and glorious. Richmond community has known me from infancy and the people showed their appreciation of our efforts by their excellent loyalty. They worked for a revival. It was reported that nearly every service was attended by more than could be seated in the old church house. At no time was there any disturbance by those on the outside.

There were added to the church twelve, nine of these on profession of faith in our Master. We baptized these Sunday afternoon. We ordained one young man deacon, M. P. Posey. Several reconsecrated their lives to Christ and several promised to establish family altars in their homes. Six men promised to begin leading in public prayer. We used these men during the meeting and they were great help in bringing down a revival. Indeed, it was the greatest week of my life. This was the thirty-third revival I have helped in either as preacher or singer, but this meeting gave me more nourishment than any of the other thirty-two.

—C. O. Estes.

### FRIENDSHIP

Last night we closed a splendid meeting here (Friendship Baptist Church), Rev. R. D. Pearson doing the preaching.

We had no pastor or special song leader, so Bro. Pearson led the singing, and did as strong, earnest, pure gospel preaching as I ever heard.

Visible results: Eleven for baptism and five by letter, and the church more closely united.

—J. W. W. Lyle, C. C.

### MT. PISGAH MEETING

I preach at Mt. Pisgah once a month in the afternoon. Have preached in six meetings there. Closed a good meeting there Saturday; baptized ten, had one to join by letter. Fine audiences and much good done, we think. Am at Courtland for meeting this week.

—R. A. Kimbrough,  
Charleston, Miss.

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## THE NEED AS A MISSIONARY SEES IT

Will you graciously allow me, your fellow steward of the grace of God, to share with you a tremendous burden which I am no longer able to carry alone? May I humbly remind you that we are to bear one another's burdens. It will lighten my burden a bit to write to you re our situation out here and our situation at home. I am more familiar with the former and you are more familiar with the latter. I know I wish to serve you and I am certain that you desire to cooperate with me.

You will readily understand how we are sometimes overwhelmed by the conscious spiritual needs of the Chinese. During the last one hundred years there has been intensive and wide-spread extensive evangelization of this great land. In recent years millions of people have definitely broken with idolatry and with the past, and are now looking to the future. That is a truly great change for a Chinese to make. That is revolutionary. It is a fulfillment of the prophecy that declares to the people that My word shall not return unto Me void. Your four-fold ministry of preaching, teaching, healing and intercession in the Orient has not been in vain. There is now a Christian constituency in China of more than a half-million. You see that a great many have turned to the Lord our God. Millions, however, having forsaken their dumb idols, are drifting aimlessly about—lost! Millions who have heard the Gospel do not yet fully understand the way of salvation, and are desirous of hearing it again—I meet this class every day when in the shops distributing tracts. But there are so few preachers to tell the people the story of our Saviour's love, and salvation.

Many evangelists and Bible Women have been dropped owing to the lack of funds, and the workers we have retained receive only half salary. I wonder that they are able to carry on at all.

Do you know that we have but sixteen men left on our great field in North China? Dr. Yocum's furlough will be due soon, and we have no doctor to carry on the work. When we recall that the average term of service on the field in China is ten years only we can readily appreciate the peril of our present situation.

Your missionaries are endeavoring to carry on amid the tribulations of the world. But how can we meet the needs with our frightfully depleted numbers?

The Chinese pastors, evangelists, the Bible Women, and the missionaries are taking their task seriously. These workers are forming groups consisting of three or four workers who will endeavor to conduct special meetings in every one of our eighty churches during this year. Nearly all our stations have reported a number of baptisms recently, and there are more to follow. We are having these signs of life and progress during the most

trying experiences through which our people in this province have yet passed. We most earnestly request that you pray daily for us in your homes, and in your churches whenever you come together.

You will see from the above statement of facts that the return of all our missionaries and the appointment of some new workers is imperative. You realize that a few of us cannot hold the line indefinitely.

You will readily agree with your missionary that the furtherance of the Gospel is a thing worthy of our very best effort. The deepening of the spiritual life of our people and the enlistment of all our churches in the evangelization of the world should be our chief desire. A recognition of and the practice of Christian stewardship by the new members received into our churches annually would add millions of dollars to our gifts to missions.

All who know anything about the Church School of Missions are agreed that this is the best method of enlisting all our people in kingdom work. Will the pastors not further this movement by preaching three sermons on State, Home and Foreign Missions and leave no doubt in the mind of the most "hard boiled" re your position on worldwide missions? Your missionary is now requesting you with all the earnestness of his soul to get together your Sunday School Superintendent and teachers, the deacons, the W. M. U. and as many of the other members of your church and Sunday School as possible and study Missions for one whole week. Let the school be graded with suitable teachers and books for each department. I am recommending "Only a Missionary," by Dr. Ray; "The Challenge of the South," by Dr. Alldredge, and "The Desire of All Nations," by Smith. Lovely maps, charts, pictures and lantern slides will be supplied by the Foreign Mission Board. A pamphlet setting forth the best methods of conducting these schools will be furnished upon request.

Hundreds of these Church Schools of Missions have been conducted with most gratifying results. Dr. John W. Slaughter of Richmond, Va., has conducted such a school annually in his great church for years. Dr. L. M. Hale of Missouri says there is nothing like a School of Missions to increase the gifts to local expenses and missions. Our dearly loved Dr. Carnet of Fayetteville, Arkansas, said at the close of his school that nothing better had ever come into the life of his church. Dr. George W. McDaniel and Dr. Love were ardent supporters of this movement. Will you not do all you possibly can do to have such a school in your own church and in one other church? Our aim is to have at least two hundred new schools in each state before Christmas.

—John W. Lowe,  
Tsingtao, China.

## CONFERENCE

Beginning on Sunday, August 11, and continuing for four days, a very

satisfactory Conference was conducted in the Fifth Avenue Baptist Church of Hattiesburg, of which Rev. D. A. Youngblood is the aggressive pastor. About eight other churches of the city and the country adjacent participated to a greater or less degree.

The cooperation of the Fifth Avenue Church was most gratifying despite the fact that the weather, including excessive heat and a down-pour of rain, was a handicap. The attendance of deacons and Sunday School teachers was a special inspiration.

Stewardship of Life and Substance, Scriptural Finance, Duties of Deacons, and Missions were the topics considered. At the closing session, following a talk on Tithing, the number of tithers was multiplied by three. At a conference of the pastor, deacons, and other zealous laymen at the close, it was decided to recommend to the church a budget for the Cooperative Program three and one-third times as large as the present budget.

—J. T. Henderson.

## MINERAL SPRINGS

Have just visited for the second time in revival services this community in the heart of Smith County. They have built a nice school house and are now completing a brick building as a church house. Our services were held in it. They even have a concrete floor. This all right out in a real country district among real worthwhile folks.

Pastor C. S. Thornton has been used of the Lord on this field in a great way. He is courageous in Christ, patiently progressive and enthusiastically earnest in his work.

The folks really "swarmed around" several services with fair crowds at other times. There were twelve additions.

Sometime when I have the time I want to write of changes in this section.

Yours in His service,  
—D. A. (Scotchie) McCall.

## FOXWORTH

We have just closed a very successful meeting at Foxworth, Miss. There were eight additions for baptism and six by letter. Brother S. E. Rushing of Superior Avenue Baptist Church, Bogalusa, La., did the preaching, and the clear-cut gospel messages were food for our souls. The singing was led by the pastor, E. N. Wilkinson of Columbia. We are looking forward to years of progressive work for the Master. We earnestly desire the prayers of all Christian people.

—Elwyn N. Wilkinson.

## SLATE SPRINGS

It was our privilege to be with Brother J. B. Middleton and his good people at Slate Springs last week. Brother Middleton has been the pastor of this people for the past eleven years. They love him dearly. He is the Lord's man in the Lord's place. We were blessed with 22 additions for baptism and 6 additions by letter.

—E. S. Flynt.

## IN MEMORIAM

### Loving Tribute

We bowed in humble submission to our Heavenly Father's will as our dearly loved pastor, Rev. John Green, went July 1, 1929, to receive his reward of "well done" for his faithful service. He labored so lovingly and willingly for his Master; an active, faithful servant to the last hour of his earthly ministry. But for reasons we do not understand God in His wisdom has seen fit to take our pastor and friend from us. We thank God for the influence and example of Brother Green's life as he labored with us in Ebenezer Church and wish to offer the following resolutions:

First, That we realize that our loss is Bro. Green's gain, as he has gone to the home prepared and awaiting him.

Second, That Ebenezer Baptist Church has lost one of the most faithful and most helpful pastors we have ever known. As an instructor and Bible scholar he was unsurpassed and we bow with reverence in memory of his pastorate of loving, spiritual guidance.

Third, That we extend our sympathy to his children, that a copy of these resolutions be sent to them, that copies be sent to the Prentiss Headlight, The Columbian, and to The Baptist Record for publication and a copy be given place in the church records.

Respectfully submitted,

Mrs. T. B. McNeese,  
Mrs. France Crowley,  
Miss Esther Sinclair,  
Miss Cleo Miller.

### Death of Brother J. H. Rowe

The sad news comes from Japan that Bro. J. H. Rowe died in Gotemba, Japan, on August 14th. He is remembered in Mississippi as the husband of our own Carrie Hooker Childs. His trouble was Pneumonia. For some months he had not been well, having given all his strength to his arduous work, so proved an easy victim to the disease. He was attending a mission meeting at Gotemba when stricken. He was buried in the foreign cemetery at Yokohama.

Certainly our loving sympathy goes out to dear Carrie Hooker and the children. Four of them are in America, and one is with her. Write to her, dear friends.

### INTRODUCING TWO NEW PASTORS

I beg the privilege of introducing and commending to the fellowship of Mississippi Baptists two new pastors who have recently come into the state. I refer to my successor in the pastorate of the First Baptist Church at Indianola, Rev. D. L. Sturgis, who came to that pastorate from a happy and successful service at Trenton, Tenn., and Rev. C. W. Baldrige, who recently came to the pastorate of the Inverness and Sunflower Baptist Churches from an unusually prosperous service at Hay-

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ti, Mo. Both of these brethren are native Tennesseans and pals of mine from college days. I have known somewhat intimately of their work since they entered the ministry and they have always succeeded after a fine fashion. I commend them most heartily and most thoroughly to the confidence and the comradeship of Mississippi Baptists.

Rev. D. L. Sturgis, who comes to the pastorate at Indianola, is well prepared for the work he undertakes, being a graduate of Hall-Moody Institute and Union University, having held successful pastorates at Winchester, Bolivar and Trenton, Tenn., and having served as special Sunday School worker for the state of Tennessee for some time. He has been especially successful in church organization, Sunday School and B. Y. P. U. work. He is much sought and highly successful as an evangelist. Mrs. Sturgis is a consecrated and effective helper in all the work of the church.

Rev. C. W. Baldrige, who comes to the Inverness and Sunflower field, is the victor of many a hard-fought battle. He too has attended Hall-Moody Institute and Union University, held pastorates at Gates, Tenn., and Hayti, Mo., and successfully served for some time as district missionary in southeast Missouri. He is true-blue, loyal, faithful and dependable. He is capable, efficient and an untiring worker. He has been remarkably successful in other fields and I predict a prosperous service under his leadership in his present field.

—A. F. Crittendon.

There is in Glasgow, Scotland, a Presbyterian preacher of ability and high character named Dr. A. Boyd Scott. He is not a kill-joy. He is not a prude. He rejoices that there has been a revolt against the prudery in women's dress which older men remember. He delights to see girls and women wearing bright colors and well-fitting garments. But his soul is afflicted by the extremes to which some are going, and since he is acquainted with history, and knows to what immodesty in dress and behaviour has led in other days, he writes strong words of warning. His strong words are weighty, and should be heeded. With the hope that some will be stirred by them as I have been stirred, I transcribe a few of his frank, powerful sentences:

"From time to time there come periods in the history of a people when modesty throughout the nation wears thin in the field of social life; it appears to be washed off, to be blown away. This has happened in the pitiless flood of some pestilence in a country, or in the blasting upheavals of war. Then almost inevitably it is that the realities of religion pine and the exalted interests of truth, goodness and beau-

**Why tolerate Pimples  
Blackheads and Dandruff?  
Cuticura Soap  
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will quickly and economically purify and  
preserve your skin and hair

## Starke's University School

### Military Day and Home School for Boys

New Schoolhouse. Teachers live with pupils. Modern steam-heated dormitory. Training that comes from study and discipline. Individual attention. Military Department under U. S. Cavalry Reserve Officer. Target practice on regular range. Study Hall at night, under supervision. Cigarettes, tobacco, and hazing prohibited. About \$18,000.00 in scholarships and fellowships earned by former pupils. Three Rhodes Scholars among former pupils of School. Graduates admitted to college without examination.

Motto: *Work Wins*

J. M. Starke : : : Montgomery, Ala.

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"It is hardly possible, for example, for a body that is immodestly clothed to be the tabernacle of a spirit endued in the wedding robe of Christ. I would say nothing to affront beauty, brightness and seemliness in attire; these are duties. But there is a blight in immodest raiment which no soul can escape. Those who adopt it deliberately pronounce their own judgment, the judgment of sterility in spiritual flower and fruit. . . . There is a subtle instinct which impels people to act up to the clothe they wear."

O. C. S. Wallace.

### BENTONIA

The meeting at Bentonia began on the second Sunday in August and closed the following Friday night. Dr. H. L. Martin, pastor at Lexington, did the preaching. He presented the Gospel in a very winsome, attractive, and effective fashion. A fine spirit of cooperation prevailed in the church and entire community. Seldom has there been a meeting in Bentonia more largely attended or one productive of greater results. The visible results of the meeting were twenty-four additions to the church, of whom fifteen were by baptism; and the membership of the church was greatly encouraged and revived. We thank God and take courage.

—Hendon M. Harris, Pastor.

### THE 1929-30 B. B. I. STUDENT BODY

E. F. Haight, Secretary of Admissions

As the opening of the twelfth session of the Baptist Bible Institute approaches the outlook for the new student body becomes increasingly brighter. At the present writing (Aug. 16) 189 applicants have been accepted and a dozen more are awaiting approval. This is a slightly larger number than in sight this time last year. All the married students' apartments are taken and the Institute is contemplating renting extra space.

The prospective students are coming from seventeen different states and seven foreign countries. The largest numbers are from Louisiana (49), Mississippi (31), Florida (18) and Alabama (16). The foreign countries represented are Cuba, Hawaii, Chile, Ireland, Italy, Scotland and Argentina. Among the prospective students are 93 preachers. More than fifty different colleges and universities are represented, including the University of Durham in England, the Irish Baptist College,

Dublin, and the University of Hawaii. The largest groups of college students are from Louisiana College, Mississippi College and Howard College.

### IN LOVING MEMORY OF A. B. STUBBLEFIELD By Forest E. Corley

For many years upon this land,  
He was led by God's own hand;  
When he was young and newly wed,  
In his happy home God was head;  
And on through the years,  
Often through a veil of tears,  
He never lost sight,  
Of the Lord on high.  
However hard he'd try,  
Satan could never get hold  
Of this man so bold;  
And in later life,  
Through toil and strife,  
His noble face—bold and clear,  
Always had a smile of cheer,  
For any one who was in need.  
He was always doing a golden deed;  
He always helped the weakest along  
And tried to keep them from going  
wrong.  
He has left a monument rare,  
In the hearts of people everywhere;  
Many have gone to him with a load  
of doubt

Knowing in some way he'd help them  
out,  
And now that he's gone, we should  
be  
In every way just as noble as he;  
And if he'd been spared and here  
tonight,  
He'd have shown to us the way  
that's right.

### STANDARD FOR 50 YEARS WINTERSMITH'S CHILL TONIC

For over 50 years it has been the household remedy for all forms of

**Malaria  
Chills  
and  
Fever  
Dengue**

It is a Reliable,  
General Invigorating Tonic.

### OVER-RUNS AND MILL ENDS SAVE ONE-THIRD ON CLOTH DIRECT FROM LOOM TO YOU

Cotton Flannels, Pillow Tubings, Sheetings, Crinkled Cloth for Bedspreads, Pajama Checks, Chambrays, Tinted Dimities, Gingham, Art Silk Striped Madras for men's and boys' shirts. Write for free samples and prices.  
MONAGHAN MILL STORE, Dept. A., Greenville S. C.  
"Textile Center of the South"

## Guaranteed Life Income On Gifts

The RELIEF AND ANNUITY BOARD OF THE SOUTHERN BAPTIST CONVENTION pays life incomes (annuities) on conditional gifts. In the cases of elderly persons these annuities are based on a rate greatly in excess of the interest earnings on first class securities. Donors are freed from all care of investments and expenses incident thereto, and are guaranteed against all possible losses on such investments. These contracts enable benevolently disposed persons to administer on their own estates. Thus they may give while they live and live on that which they give. The Endowment and Reserves of the Board amounting to nearly three million dollars support these contracts.

Are you interested? Write to—

**The Relief and Annuity Board of  
The Southern Baptist Convention**

Thomas J. Watts, Executive Secretary,  
1226 Athletic Club Building.

Dallas, Texas.

**It  
searches  
them out  
and Kills  
quickly**

**BLACK FLAG POWDER** is the deadliest powder insect-killer known. Blow it into the air to kill flies, mosquitoes, etc. Or into the cracks to destroy roaches, ants, bedbugs, etc. None escape. (Packed in glass, Black Flag Powder keeps its deadliness.) And remember, Black Flag Powder is particularly effective in killing fleas on pets, or plant lice in your garden.

**BLACK FLAG  
POWDER**

**KILLS BUGS QUICKLY  
15¢ and up.**

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Black Flag also comes in Liquid form.  
Equally deadly. Only 35c a half-pint. Why pay more?



## MEETINGS

Dr. B. L. Davis came to us from New Orleans and began a meeting here at Shuqualak on the fifth Sunday night in June. He labored with us for twelve days. His messages were Biblical and deeply spiritual. They were truly helpful to many. Quite a number have said, "I never heard better preaching." Dr. (brother) Davis has a most pleasing and winsome manner. Any church is fortunate to get his services.

The pastor led the singing and conducted the devotional periods in his own manner: New songs and old ones interspersed with reports of chapters read, scripture quotations, prayers and also special songs. On the whole, the meeting seemed to be most helpful. There were six by baptism and one by letter to unite with the church. There were a great many others who reconsecrated their lives to the Lord.

On July the 20th the pastor and his family motored back to Tate County and began a meeting on Sunday morning with Hickory Grove Church, where he served four years as pastor, and during that time held two meetings for them. We served with this noble people of God for eight days and the Lord blessed us with eighteen additions: nine by baptism, eight by letter and one by statement. There was one fine young man awaiting baptism. Thus the total number added to the church was 19.

It was a real joy to serve with these noble people of God. There surely are some of God's choice souls at Hickory Grove. On the eighth day (Sunday) at 3 p. m. Bro. J. C. Wells from Senatobia brought Bro. Hudson out with him and we ordained Brethren Cecil Ferguson and A. J. Crawford as deacons. Bro. Huffstatler came back to us from Arkabutla to be with us in this service. He could not be with us in the other services of the day for he had scheduled to begin a meeting at the latter place that day.

There were several subscriptions taken for The Baptist Record during the meeting.

The house of worship (built of concrete blocks) would not hold half the night congregations, we were told. To the Lord be the glory.

On the afternoon of Aug. 4th we began a meeting at Little Bethel Church, this county. The meeting closed on Friday night. Two fine young men united with the Shuqualak Church and one noble young woman with another Baptist church as the visible result of this meeting.

—W. E. Hardy.  
Shuqualak, Miss.

## FOUR MEETINGS

On the second Sunday in July this writer began a meeting with Rev. W. R. Elland (with whom he has had the privilege of holding several meetings in recent years), at Albertyon Church, Coffee County, Alabama. This is a growing church of splendid possibilities, and seemed to have been revived by the meeting. Ten grown young people were added to its fellowship on profession of faith in Christ.

The fourth Sunday in July I began a meeting with Evergreen Church, Wayne County, Miss., which resulted in four accessions on profession of faith, with the church encouraged. This is an afternoon appointment of this pastor.

The week following the first Sunday in August was given to the church at Suqualena, Lauderdale County, Miss., a very cultured, progressive community. This is a small part of the very large pastorate of Rev. Eugene Stevens, who is kept busy preaching, performing marriage ceremonies and holding funeral services. Five were added to the membership here on profession of faith, and others were brought under the influence of the gospel, and will, I feel sure, unite with the church later. It was a joy to have this fellowship with pastor and people.

On the afternoon of August 18 I baptized sixteen young people into

the fellowship of Clear Creek Church, Wayne County, as a result of a meeting just closed, leaving the body materially increased and encouraged. This also is an afternoon appointment of this pastor.

—H. D. Wilson,  
Shubuta, Miss.

## RESOLUTIONS OF EUDORA BAPTIST CHURCH

Whereas, our beloved pastor, W. W. Grafton, has tendered his resignation as pastor of our church in view of accepting other work, it behooves us as a church, in justice to him, to give some expression of our feelings. Therefore, be it resolved: That in accepting the resignation of our highly esteemed pastor, while we part with him with much regret, we feel and hope that he enters upon a larger field of service in our Redeemer's Kingdom, and that the cause of Christ will be much advanced by his efficient labors.

Resolved, that as the Lord has abundantly blessed his labors wherever bestowed, he needs no recommendation from us, but it is meet

for us simply to tender him our most grateful acknowledgements for the inestimable services which he has rendered us.

Resolved, that we regard Bro. Grafton as an able and efficient minister and devoted Christian, and that he has never ceased to declare to us the whole counsel of God, and that in his going we feel that we have sustained a loss well-nigh irreparable. We pray our Father in Heaven to bless him and his family in their future work for God's Kingdom.

By order of the church in conference, August 18, 1929.

Mrs. J. R. Garrett,  
Mrs. O. C. Brewer,  
J. W. Cooper,  
Committee.

## FOR SALE

160 acres of good tillable land—no better grazing land anywhere—peach, pear, and pecan orchards—6 room dwelling and one tenant house—land ready to cultivate or graze—4 miles to the Colleges and High School at Clinton—14 miles to the markets and creamery at Jackson,—also one good work horse, some tools, and some cattle.

See M. G. Wells, Clinton.

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Flit is the new, easier, quicker way to rid your rooms of mosquitoes—for comfort and health. The handy Flit sprayer floats a vapor that does not fall in drops, from which no mosquitoes escape! All die—or money back. More for your money in the quart size.



# FLIT

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# Mississippi College

Will open her 104th session on September 11, 1929.

More than 100 students graduated from the College during 1929.

Mississippi College is a member of the Southern Association and the American Association of Colleges, which is a national recognition of the literary work done in this institution, and places the scholastic standing of the College on a par with the leading universities and colleges of the nation.

Expenses in the College are very reasonable, and the location and surroundings, and the democratic spirit of the students make it possible for a student to live here with a minimum amount of money.

The town of Clinton has paved streets, light, water, and sewerage conveniences. Clinton is really a new town.

The faculty members come to know the students personally and take an interest in their all-round development.

Freshmen are asked to come as early as September 7th.

A boy never attends college but once, and he deserves the best then.

Clinton, Miss.

J. W. Provine, Ph.D., LL.D., President.

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